A

STRING of PEARL

OR,

The BEST THINGS Reserved till La

Discovered in a

SERMON

Preached in *London*, *June* 8. 1657.

AT

The FUNERAL of (that Triumphan Saint Mrs. *Mary Blak*, late Wife to (his Wo thy Friend,) Mr. *Nicholas Blake* Merch with an Elegy on her Death.

By *Thomas Brooks* (her much endeared Fri Spiritual Father, Pastor and Brother Fellowship of the Gospel, and) Preacher the Word at *Margarets New-Fish-street*

The Ninth Edition.

The Righteous shall be had in everlasting Re brance, Psal. 112.6.

Precious in the Sight of the Lord is the Death his Saints, Psal. 116. 15.

LONDON, Printed for *John Hancock*, and A be sold at his Shop in *Popes head* Alley, at the three Bibles. 1678.

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TO HIS

Honoured and worthily esteemed Friends, Mr. *Nicholas Blake* Merchant, (Husband to the late Vertuous Mrs. *Mary Blake* deceased.)

AND

Mr. *Thomas Matthews* Merchant, and Mrs. *Martha Matthews* his Wife: (Parents to the deceased Gentlewoman) and to the rest of his and her Relations.

All Grace and Peace, all Consolation and Supportation from God the Father, through our Lord Jesus Christ.

Dear Friends,

THis little Piece had been sooner in your hands, but that my being in the Country, and some other

important business that hath layn heavy upon my hands hath prevented it till now.

Many a man hath been drowned in his own tears. 2 Cor. 7. 10

I have read of a certain Painter who being to express the sorrow of a weeping Father, & having spent his skill before in setting forth of the passions & affections of his Children, he thought best to present him upon his Table to the beholders view, with his face covered, that so he might have that grief to be imagined by them, which he found himself unable to set out to the full. I know I am not able to paint out your great grief and sorrow for the loss of such a Wife, and of such a Child, of such a Sister, &c. and I could wish that this Piece which is brought forth to satisfie your importunity, may not make the wound to bleed afresh; however if it doth, thank your selves, blame not me.

I could heartily wish, that you and all others concerned in this sad loss, were more taken up in minding the happy Exchange that she hath made, then with your present loss; she hath exchanged Earth for Heaven, Wilderness for a Paradise, a Prison for a Pa-

Palace, a house made with hands for one eternal in the Heavens, she hath exchanged imperfection for perfection, sighing for singing, mourning for rejoycing, prayers for praises, the society of sinful mortals for the company of God, Christ, Angels, and the Spirits of Just men made perfect; an imperfect transient enjoyment of God, for a more clear, full, perfect and permanent enjoyment of God; she hath exchanged pain for ease, sickness for health, a bed of weakness for a bed of Spices, a compleat blessedness; she hath exchanged her brass for silver, her counters for gold, and her earthly contentments for heavenly enjoyments.

2 Cor. 1, 2.

Heb. 12. 22, 23, 24.

And as I desire that one of your eyes may be fixed upon her happiness, so I desire that the other of your eyes may be fixt upon Christs fulness; though your brook be dried up, yet Christ the fountaine of Light, Life, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness and Satisfaction is still at hand & alwayes full and flowing, yea, overflowing. All the worth and value of many pieces of silver is contracted in one piece of

John 1. 14. Col. 1. 19. ch. 2. 3. Omne bonum in summo bono.

gold, so all the sweetness, all the goodness, all the excellencies that are in husbands, wives, Children, Friends, &c. are contracted in Christ; ye, all the whole volum of Perfections which is spread through Heaven and Earth, is epitomiz'd in Christ; Ipse tibi omnia, quia in ipso uno bono bona sunt omnia, saith Augustine, one Christ will be to thee in stead of all things else, because in him are all good things to be found.

Dear friend! what wisdom, what knowledg, what love, what tenderness, what sweetness, what goodness do you observe and find in this deceased and glorified Saint, that is not eminently, that is not perfectly to be enjoyed in Christ? and if so, why do not you bear up sweetly and chearfully, and let the world know, and let Friends see, that though you have lost her corporally, yet you enjoy her spiritually in Jesus? The Apostle Paul was so much taken with Christ, that he was ever in his thoughts always near his heart, and ever upon his tongue; he names him sixteen or seventeen times in one Chapter, 1 Cor. 1

Chrysostom

Now,

Now, O that your hearts & thoughts were thus busied about Christ, and taken up with Christ, and with those Treasures of Wisdome, Knowledge, Grace, Goodnes, Sweetnes, &c. that is in him, this would very much allay your grief and sorrow, and keep your hearts quiet & silent before the Lord, this would belike that tree which made the bitter waters of Marah *sweet.* Exod. 15. 23, 24, 25.

Plutarch *in the life of* Phocion, *tells us of a certain Gentlewoman of* Ionia, *who shewed the Wife of* Phocion *all the rich Jewels and precious stones she had; she answered her again, All my riches and Jewels is my Husband* Phocion; *so should Christians say, Christ is our Riches, our Jewels, our Treasure, our Heaven, our Crown, our Glory, our All; He is all comforts to us, and all contents to us, and all delights to us, and all relations to us; He is Husband, Wife, Child, Father, Mother, Brother, Sister, He is all these, yea he is more then all these to us.* 2 Cor. 6. 10. Eph. 3. 8. Cant. 5. 16.

I have read of one, who walking in the fields by himself, of a sudden fell into loud cries, and weeping, and being S. Martin

asked (by one that passed by, and overheard him) the cause of this his lamentation. I weep (saith he) to think that the Lord Jesus should do so much for us men, and yet not one man of a thousand so much as minds him, or thinks of him; but I hope better things of you, yea, I hope (and desire) that this present counsel will take hold of your hearts, & work as counsel works, when it is set home by a Hand of Heaven.

Again, Friends, It is your wisdom and your glory, to mind more your present work, your present duty, than your loss, than your present calamity. Davids passion was got above his wisdom, his discretion, when he said, O my Son Absalom! my Son, my Son Absalom! would God I had died for thee. O Absalom! my Son, my Son! Your present work is not to cry, O my dear Wife! O my precious Child! O my loving Sister! but O my Soul submit to God! Justifie God, lie down in the Will of God, say Amen to Gods Amen: O my Soul think well of God, and speak well of God, and carry your self well towards God, &c. This is your present

2 Sam. 18. ult.

present work make it but your work & then, though sorrow may abide for a night, yet joy will come in the morning Psal. 130.

Again, Observe how other Saints have carried it under such a dispensation as you are under, and do you likewise. To that purpose read and compare these Scriptures together, Gen. 23. 1, 2, 3, 4, 8. Ezek. 24. 16, 17, 18. 2Sam. 12, 17, —— 22. Gen. 10. 1, 2, 3. 1 Sam. 3. 17, 18, 19. 2Sam. 15. 25. 26, 27. Job 1. 13. --- ult. *It is a more excellent, a more blessed thing to be good at imitating the pious examples of others, then to be good at praising of them, Stories speak of some that could not sleep when they thought of the Trophies of other Worthies that went before them, the best & highest examples should be very quickning and provoking. Pious examples usually are more wakening then Precepts, and they are more convincing & more encouraging; And the Reason is, because we see in them, that the exercise of the most difficult*

Bonus Dux, bonus Co[illegible] (a good Leader ma[illegible] a good Follower) [illegible] *Carus* the Empero[illegible] *Motto, Præcepta do*[illegible] *Exempla movent,* [illegible] cepts may instruct, [illegible] examples do perswad[illegible]

difficult points of godliness is yet possible: other Saints pious examples should be Looking-Glasses for us to dress our selves by; and happy are those that make such an improvement of them. O happy Husband! O happy Parents! O happy Brethren and Sisters! if you write after that blessed Copy that this glorified Saint, Wife, Child, Sister, hath set before you; which that you may, I desire you seriously to dwell upon the following Narrative.

One hint more, and then I have done; Augustine *in one of his Epistles hath this relation, that the very same day wherein* Jerome *died, he was in his study, and had got Pen, Ink and Paper to write somthing of the glory of Heaven of* Jerome. *Suddenly he saw a light breaking into his study, and a sweet smell that came unto him, and this voice he thought he heard; O Augustin! what dost thou? dost think to put the Sea into a little vessel? when the Heavens shall cease from their continual motion, then shalt thou be able to understand what the glory of Heaven is, and not before, except you come to feel it, as I now do.*

A

A little before this glorified Saints translation from Earth to Heaven, I had thoughts and resolutions to write to her about that blessed state to which she was hastening, but was prevented; however in the following Sermon you will find something of that glorious state glimpsed out unto you, which now she is in the possession of. Now dear friends, above all gettings, get an interest in that glory that she is filled with, and keep up the sense of that interest in your own souls and consciences, and then you will be happy in life, and blessed in death, and assuredly meet her, and know her, and forever enjoy her in perfect happiness and blessedness; Which that you may is and shall be the constant desires, and earnest Prayers of

Your Souls Servant

Thomas Brooks.

A String of Pearls.

OR,

The Beſt things reſerved till laſt.

BEfore I name my Text, give me leave to ſpeak a few words upon another Text, *viz.* The glorified Saint deceaſed; At whoſe Funeral we are here met.

Iſa. 8. 18. She was one of thoſe dear ſpiritual Children that the Lord had given me; ſhe was a precious Seal of my Miniſtry, ſhe was my living Epiſtle, my walking Certificate, my Letter Teſtimonial. In life ſhe was my joy, and in the day of Chriſt ſhe will be my Crown. As *Paul* ſpeaks, 1 *Theſ.* 2. 19, 20. *For what is our Hope, our Joy, or Crown of rejoycing*

2 Cor. 3. 1, 2. Phil. 4. 1, 2.

cing? are not even ye in the Presence of our Lord Jesus Christ at his coming? for ye are our glory and joy. Her application of those words of the Apostle to me (hath been often a very great refreshing and comfort to my soul) *For though you have ten thousand Instructers in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel.* The work of grace upon her heart was clear, powerful and thorough, as all know that knew her inwardly. I should tire both my self and you, and frustrate the end of your meeting, which is to hear a Sermon, should I give you an exact and particular account thereof; I shall therefore only mention a few things among many, for your imitation, satisfaction and supportation, under this sad dispensation. 1 Cor. 4. 15

She was a knowing woman in the things of Christ, and her knowledge was inward, experimental, strong, humbling, transforming and practical; she knew Christ in the Prov. 3. 13

the myſtery, as well as in the hiſtory; in the ſpirit, as well as in the letter, feelingly as well as notionally; ſhe did not only eat of the tree of knowledge, but alſo taſted of the tree of life.

Sincerita's ſerenitatis mater, Sincerity is the mother of ſereneſs.

She was a ſincere, and as plain a hearted Chriſtian (I think) as any lives out of Heaven, for plain-heartedneſs, ſhe was a *Jacob*; for uprightneſs, ſhe was a *Job*; Sincerity is the ſhine, the luſtre, the beauty, the glory of all a Chriſtians graces; and in this ſhe did excel. A ſincere ſoul is like a Chriſtal-glaſs, with a light in the midſt of it, which gives light every way; And ſuch a one was ſhe. A ſincere ſoul is like the Violet, which grows low, and hides it ſelf, and its own ſweetneſs, as much as may be with its own leaves; and ſuch a one was ſhe; ſhe had as many choice, viſible characters of ſincerity and uprightneſs upon her, as ever I read upon any Chriſtian that I have had the happineſs to be acquainted with. But I muſt not dwell on theſe things; I ſhall only ſay, ſhe

was

was not like the Actor in the Comedy, who cried with his mouth (*O Cœlum*) O Heaven! but pointed with his finger to the earth; such Professors, there be, but she was none of them.

She was rich in spiritual Experiences, as most that I have been acquainted with. Ah how often hath she warmed, gladded and quickned my spirit, by acquainting me with what the Lord hath done for her precious soul. Experiments in Religion are beyond notions, and impressions; a sanctified heart is better then a silver tongue, and she found it so. O the stories that she was able to tell of the Love of God, the presence of Christ, the breathings of the Spirit, the exercise of Grace, the sweetness of the World, the deceitfulness of Sin, and the devices and methods of Satan &c. And though she made use of her Experiences as crutches to lean on, yet she onely made use of the Promises as a foundation to build on. As the Star led the wise men to Christ

so

so her experiences led her to a higher and a sweeter living upon Christ; her Experiences were her sauce, but Christ was still her food.

She did drive a very (great) private Trade towards Heaven, she was much in secret duties, in closet communion with God, and this did very much inrich her, and advance her in spiritual experiences. When she had once found the sweetness of enjoying Christ behind the door, O how inflamedly, how abundantly was her soul carried forth in secret duties! she knew that *Peter* went up upon the house-top to pray and that Christ was oft alone. As secret meals make a fat body, so she found secret duties made a fat Soul, and this made her much in that work. It was a witty and divine speech of *Bernard*, *That Christ the Souls Spouse is bashful, neither willingly cometh to his Bride, in the presence of a multitude*, and is it not so with the Bride in her actings towards her Bridegroom Christ?

Int. 2. 14. Mat. 6. 5, 6

Mat. 10. 9.

She was many times in the School of temptation, which God made to her the School of instruction; the Lord did usually so help her to handle the shield of Faith, and the Sword of the Spirit (the Word of God) that she commonly triumph'd over Satans temptations and led captivity captive; though that Arrow-Master Satan hath shot often at her, yet her bow still abode in strength, her hands and heart being made strong by the hands of the Mighty God of *Jacob*. *Augustine* gave thanks to God that his heart and the temptation did not meet together; and so hath she many a time; she was good at withstanding the beginnings of a temptation, knowing that after remedies often come too late. She was a Christian all over, she was a Christian in profession, and a Christian in practice; a Christian in lip, and a Christian in life; a Christian in word, and a Christian in work; a Christian in shew, and a Christian in power and spirit; She was not only for the general

7, 8, 9. Eph. 6. 16, 17. 2 Cor. 2. Ge. 43.

1 Thes. 5. 23. Act. 13. Act. 2. Luk. 21.

general duties of Christian[illegible] hearing, praying, &c. but also to the relative duties of Religion: As to be a good Wife, a good Mother, a good Child, a good Sister, a good Mistress, &c. Most sincerity & holy ingenuity shines in the relative duties of Religion, and in those she was excellent, she was also very conscientious and constant, yea, abundant in the general duties of Religion, as hearing, praying, &c. She did duties, but durst not (for a world) trust to her duties, but to her Jesus. As the Dove made use of her wings (to flie to the Ark) but trusted not in her wings, but in the Ark; in duty, she had learned the holy Art of living above duty, in the business of acceptation with God, and justification before God, and reconciliation to God, and salvation by God, she knew no duty but Jesus; she was as happy in denying religious self, as she was resolute in denying of sinful self.

She was for patience and cheerfulness under her long lin[illegible]

weakness as exemplary as any that ever I was acquainted with; if at any time she groaned, yet she blessed God (as she used to say) that she did not grumble: Oh how quiet, how like a Lamb was she under all her trials! O how well would she speak of God! O how sweetly did she carry it towards God! O how much was she taken up in justifying of God, throughout her pining, wasting sicknesses!

Time and strength would fail me; should I but tell you what I could, concerning her faith, her Love to God, to Christ, to his ways to his people, whether poor or rich weak or strong! And of her humility, lowliness, meekness, wherein she hath left few fellows behind her; she was very high in spiritual worth and as low in heart; she was cloathed with humility, as with a Royal Robe, and with the Ornament of a meek and quiet spirit, which is in the sight of God of great price: but I must hasten to my Text, for I see times slide away.

If *Ezekiel* can commend *Daniel* and match him with *Noah* and *Job*, for his power in prayer; and *Peter* highly praise *Paul*: And if the ancient Church had her (Diptychs or) pub ick Tables, wherein the persons most noted for Piety were recorded: Nay, if *Plato* called *Aristotle* the intelligent Reader; And *Aristotle* set up an Altar in honour of *Plato*; then I hope you will not impute it to me as a transgression, that I have presented to you the shining vertues of this glorified Saint, for your imitation.

What eyes thou read'st with, Reader, (know I not,
Mine were not dry, when I this story (wrot,

An ELEGIE

Upon the Death of the Vertuous, dear and never to be forgotten Mrs. *Mary Blake*.

IF that Affection could but make a Poet,
Could Grief and Sorrow help, sure I should
Mary is dead, a Woman whom truth and fame,
With Virtue ever shall embalm her name.
A *Mary* for Love, a *Mary* for weeping.
A *Mary* for Choice, a *Mary* for Seeking.
With *Mary* she had chosen the better part;
With *Mary* she did lay Christ neer't her heart.
Such were her Parts, her Piety,
Her youth it was a full Maturity.
Grave, although young, who in her heart did
Grace, Truth and Christ, her only Sacrifice;
Gracious, Religious and Sincere was she,
Courteous, without all Court Hypocrisie.

Christ was her study, his Glory was her aim,
It was her Heaven to advance the same;
Within the holy Treasury of her mind,
Were the Choice Vertues of all Woman kind;
A knowing Woman and an humble too,
Which joy'd all Christians who [illegible] her co

Praying Woman and believing too,
uch did the Praiſes of other Saints renew,
Woman, and an harmleſs too,
ying this, I give her but her due:
ively Chriſtian, and thriving in Grace,
towards Heaven did ever hold her pace.
Word and Ways of God were her delight,
in the ſame ſhe had a great inſight.
ked Woman, when others ſtaggering were,
hich was the fruit of holy pains and care,
ied Chriſtian, whoſe trials were not ſmall,
Faith and Patience overcame them all.
liv'd the Sermons which on Earth ſhe heard,
now receives the crown which was for her pre-
manwhich had more then comm nworth; (par'd
ant a tongue, enough to ſet it forth,

lateſt precious breathings had reſpect
thing more then divine Dialect;
ſhe committed to her mourning friends,
ortations for their better ends.
prayers, tears and ſighs have kept her here,
not dy'd, you need it not to fear:
, though dead, i'th' memory of thoſe,
knew her life, and ſaw her holy cloſe.
olden Letters hall ſo long as we
keep her precious worth in memory;
coſtly Marble need on her be ſpent,
er dearbleſs worth is her own monument.
low I ſhall let you know what you have loſt,
was a Temple of the Holy-Ghoſt.
we'll apply, that though we loſe her here,
ſoul doth ſhine in a celeſtial ſphere.
is to the celeſtial *Canaan* gone,

Where

[illegible]
Mary hath chosen farre the better part,
Mary with Angels farre doth now partake.

But [illegible]
She joys above, while we here wail below.
But now (dear friends) let's mourn in hope, and weep
Believing this blest Saint in Christ doth sleep.
Heark, don't you hear her sweet delightful voice,
Saying, Friends weep not, but rejoyce that ye rejoyce
For me; for now I am perfectly free,
From sorrow, sin, death, and mortality;
Surely you cannot doubt my happiness,
Who have beheld my Faith and Holiness;
O then from sorrow see that you now cease,
To interrupt my joy, and your own peace:
Surely our loss, to her was greatest gain,
For crown'd in Heaven she ever shall remain;
No sighs, no groans, now from her do come,
But everlasting joys are in their room.
She now without controul no question sings,
Eternal Praises to the King of Kings;
She now enjoys that ever blessed face,
In hopes whereof she run a happy race;
She now hath chang'd her crosses for a Crown,
Her bed of weakness for a Royal Throne,

[illegible] (blest Saint) farewel, to thee we'll haste;
For all we meet in Heaven we cannot rest.

Thomas Brooks of *Margarets*
New Fish street.

A Word to the Reader.

OW Readers if you please to cast a Look,
Or spend some spare time on this little Book,
And in it any thing that's good to view,
[illegible] challenge it, for it belongs to you;
[illegible] weak or worthless in it that decline,
[illegible] pass it by, I challenge that for mine.

T

THE
Best THINGS
Reserved till last.

1 PET, 1. 4.

To an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you.

Beloved,

I Have Chosen this Text upon a double Ground.

1. To make a diversion of [illegible] sorrow and [illegible] [illegible] it and [illegible] [illegible] nearly concerned in this [illegible]

[illegible] it will afford us matter

most suitable to the blessed state & condition of this glorified Saint, at whose Funeral we are here met.

In the Inscription, *vers.* 1, 2. you have first a *holy salutation*, shewing first by whom this Epistle was written, *viz. Peter an Apostle of Jesus Christ*; secondly, to whom it was written: now they are described two ways; first, by their outward condition, strangers scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, & *Bythinia*. There are divers opinions about these strangers, but the most common and received opinion among the learned, is, that *Peter* wrote this Epistle to the converted Jews, scattered through the Provinces in *Asia*, who met with much opposition and affliction for the Gospels sake. Secondly, They are described by their spiritual and inward condition, which is [illegible] forth.

1. By the fundamental [illegible] it, to wit, Election of God [illegible]

2. By the final cause, to [illegible] ctification of the Spirit [illegible] ence.

3. By the [illegible] cause, to wit, Reconciliation, conferred in obedience, and sprinkling of the blood of Jesus Christ.

In the third verse you have, 1. A very stately Proem, and such as can hardly be match'd again, *Blessed be the God, and Father of our Lord Jesus Christ.* 2. You have Regeneration or effectual Calling, described; and that,

First, by the principal Efficient cause thereof, which is, *God and Father of our Lord Jesus Christ.*

2. By the impulsive cause thereof, the mercy of God, which is [illegible] by the quantity of [illegible] *dant.*

3. By the immediate effect thereof, [illegible] (the singular [illegible] whereof is shewed to be the resurrection of Jesus Christ from the Dead) now hope is called a lively Hope.

1. [illegible] it makes a man lively and [illegible] for God and goodness.

[illegible] *vivet;* As the body liveth, breathing [illegible] by hoping.

2. Because it chears, comforts, and revives the Soul; it brings, it breeds, it feeds, it preserves spiritual life in the soul; this lively Hope is like *Myrtilus* his shield, which after the use he had of it in the field, having it with him at Sea, and suffering Shipwrack, it served him for a Boat to waft him to shore, and so preserved his life: this lively Hope is a Shield on shore, and an Anchor at Sea.

3. It is called a lively Hope, in opposition to the fading, withering, dying hopes of hypocrites, and prophane persons, *Whose hope is as a Spiders web, the crackling of thorns under a Pot, and the giving up of the Ghost.*

Job. 8. 13.
Ps. ch. 11
Isa. ch. 27
8.
Ezo 11. 7.

A Christians hope is not like that of *Pandora*, which may flie out of the box, and bid the soul farewel, no, it is like the morning light, the least beam of it shall commence to a compleat Sun-shine, it is [illegible] *gaudij*, and it shall shine forth brighter and brighter, till perfect [illegible] but the hypocrites hope, [illegible]

sump[illegible]

surrounded with many [illegible] thorns and thistles: O the hands, the hearts, the thoughts, the lives, that have been defiled, stained, and polluted with earthly inheritances! O the impure love, the carnal confidence, the vain boastings, the sensual joys, that earthly inheritances have filled and defiled poor souls with! all earthly inheritances, they are no better than the Cities which *Solomon* gave to *Hiram*, which he called *Gabul*, that is to say, dispirasing, or dirty; the world doth but durt, and dust us. But

Secondly, It is a sure a secure inheritance; *Toan inheritance reserved in heaven for you.* See the Text, the Greekword, that is here rendred *reserved*, is from τηρεω *Tereo*) which signifies to keep solicitously, to keep as with watch and ward; this inheritance is kept and secured to us, by promise, by power, by blood, by oath; and therefore must needs be sure; it is neither sin, nor Satan, nor the world, that can put a Christian by this inheritance, Christ hath

Gen. 9. Na. 23.

1 Kings 9. 13

Heb. 6. 12. ult.

Rom. 8. 33. ult.

Eph. 2. 6.

[illegible] 2,3. John 10. 27,28,29, 30. If this inheritance was not kept for us, it might (haply) go the same way Paradise did.

already taken possession of it in their names, and in their rooms; and so it is secure to them; if weakness can overcome strength, impotency omnipotency, then may a Christian be kept out of his inheritance, but not till then; but earthly inheritances, they are not sure, they are not secure: how often doth might overcome right, and the weakest go to the wall? how many are kept out, and how many are cast out of their inheritances, by power, policy, cruelty? It was a complaint of old, our inheritance is turned to strangers, our houses to Aliens, *Lam.* 5.2.

Dan. 2.44 [illegible] ch. 27. Heb. 12. 27,28. 2 Pet. 1.11

Thirdly, It is a permanent, a lasting inheritance: *To an inheritance incorruptible, undefiled, and that fadeth not away.* The Greek word (*Amarantos*) is the proper name of a flower, which is full, fresh and green after it hath a long time hung up in the house: it is an inheritance that shall continue as long as God himself continues: of this inheritance there shall be no end; though other inheri-

inheritances may be
they are not
(sometimes) is
have an end, yea
where is the glory of the
Persian, Grecian, and *Roman*
doms? but the glory of Believers
shall never fade, nor wither, it shall
never grow old, nor rusty, 1 Pet. 5.
4. *And when the chief Shepherd shall*
appear, ye shall receive a Crown of
Glory, which fadeth not away. Be-
lievers inheritance, his glory, his
happiness, his blessedness, shall be
as fresh
after it hath
been many thousand thousands of
years in Heaven, as it was at his
first entrance into it; Earthly inheri-
ritances are like Tennis balls, which
are bandied up and down from one
to another, and in time wore out.
The creature is all shadow and va-
nity, it is (*filia noctis*) like *Jonah*'s
gourd; man can sit under its sha-
but a little, little while; it soon
and dyes, it quickly fades
there; there is a worm at the
root of all earthly inheritances, that
will

1 Tim 6.

will consume them in time; all earthly comforts and contents are [illegible] like a fair picture that is drawn [illegible] the Ice, which continueth not, [illegible] like the morning cloud that soon passeth away; but a Believers inheritance endureth for ever; when this world shall be no more, when time shall be no more, the inheritance of the Saints shall be fresh, flourishing and continuing: *Nescio quid erit, quod ista vita non erit, ubi lucet quod non capiat locus, ubi sonat, quod non rapit tempus, ubi [illegible] quod non spargit flatus, ubi sapit [illegible] non minuit edacitas, ubi haret, quod non divellit aeternitas*, said *Augustin*, What will that life be? or rather what will not that life be, since all good either is not at all, or is in such a life? light, which place cannot comprehend; voices and musick, which time cannot ravish away; odours, which are never dissipated; a feast, which is never consumed; [illegible] which eternity be [illegible] nity shall never see at an [illegible] this, all this is the heri[illegible]

Fourthly, It is the freest inheritance, it is an inheritance that is free from all vexation and molestation; there shall be no sin to molest the soul, nor no Devil to vex the soul, there shall be no pricking Briar, nor grieving Thorn unto the house of *Israel*; there shall be no *Jebusites* to be as pricks in your eyes, and thornes in your sides; there shall be no crying, O my bones! O my bowels! O the deceit of this man! O the oppression of that man! &c. No, they shall have a Crown without thorns, a Rose without prickles, and an inheritance without the least incumbrance; this inheritance flows from free love, and is freely offered, though the soul hath neither money nor moneyworth: there is nothing, there is not the least thing about this inheritance, that is purchased, or paid for by us: it is all frank, it is all free, it is all of grace: here is such an inheritance, that no eye ever saw, that no mortal ever possest, and that for nothing, it is freely offered, & it is freely given, *Act* 20. 32. *And*

Ezek. 28. 24.
Numb. 33. 55.

now

Brethren, I commend you to God, and to the word of his grace, which [illegible] build you up, & to give you an inheritance among all them which are sanctified. All is mercy, all is of free mercy, that God alone may have the glory. Other inheritances they have their incumbrances. O the vexations, the molestations that do attend them! O the debates, the disputes, the Law-sutes, that are about earthly inheritances, such as have made many a man to go with a heavy heart, an empty purse, and a thread-bare coat, which made *Theophilus* profess, that if two ways [illegible] shewed him, one to hell, and the [illegible] the Bar, he would decline [illegible] to the Bar, and [illegible] to hell.

[illegible] that is [illegible] to Jews, [illegible]

[illegible] number and multitude of co-heirs.

Jew nor Greek, there is neither bond, nor free, there is neither male, nor female, for ye are all one in Christ Jesus: And if ye be Christs, then are ye Abrahams seed and heirs according to the Promise. Among men, all sons and daughters be not heirs, yet all Gods children, be they sons, be they daughters, be they bond, or free, &c. they are all heirs, without exception: *Jehosaphat gave his younger sons great gifts of silver and gold and of precious things, with fenced Cities, but the Kingdom gave he to Jehoram, because he was the first born.* And *Abraham* gave gifts to the rest of his sons, but *Isaac* only had the Inheritance. In some Countries all children be not heirs, but sons only; and in other Countries, not all sons, but the Eldest sons alone, usually mendivide their earthly inheritances, if all the sons be heirs, some inherit one place, others, others; but here the whole inheritance is [illegible]ed by every child, here every [illegible] an heir to all, and [illegible] to all. In earthly inheritances, the more

Rom. 8. 1[illegible]

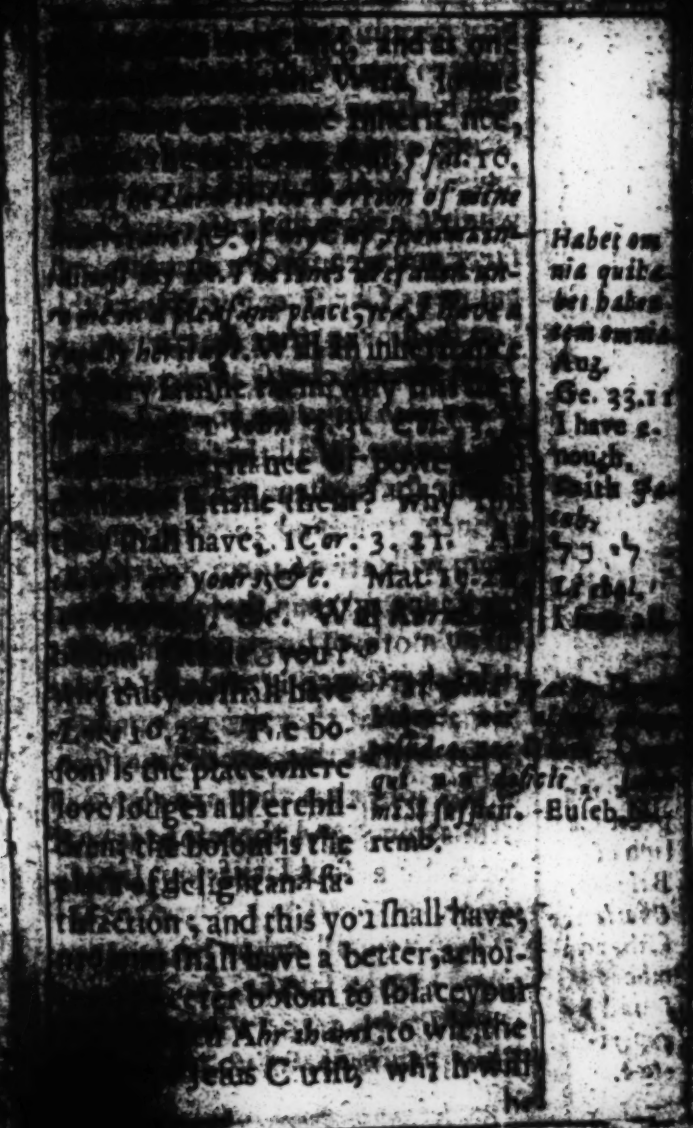
2 Chron. 21. 3[illegible]

Gen 25. 5[illegible]

more you divide, the leſs is every one's part; but this inheritance is not diminiſhed by the multitude of poſſeſſors, nor impaired by the number of co-heirs, it is as much to many, as to a few, and as great to one, as to all; not a room, not a manſion, not a walk, not a flower, not a Jewel, not a box of Myrrhe, but what is common to all; not a ſmile, not a good word, not a ſweet look, not a Robe, not a diſh, not a delicate, not a pleaſure, not a delight, but is univerſally communicable, and univerſally fit for all the thouſands, millions of thouſands that are heirs of this inheritance; if there be a thouſand together, every one ſees as much of the Sun, hears as much of the ſounds, ſmells as much of the ſweet, as he ſhould do if there were no more than himſelf alone; So here.

Fifthly and laſtly, It is a ſoul ſatisfying inheritance; he that hath it can lie down and ſay, I have enough, I have all. As one Maſter ſatisfies the ſervant, and as one

ther



be a paradise of pleasure and [illegible] light to you. Will Christ [illegible] will his own Signet put upon [illegible] satisfie you? why this you shall have. Will it satisfie you to be where Christ is, and to fare as Christ fares, and wear as Christ wears, and enjoy as Christ enjoys? why this you shall have, *Joh.* 12. 26. *Where I am, there shall also my servant be: if any man serve me, him will my Father honour.* If all these things shall satisfie souls, then surely the Inheritance reserved in Heaven for them will satisfie them; for that inheritance takes in these things, and many more. The good things that this Inheritance is made up of, are so many, that they exceed number, so great, that they exceed measure, so precious, that they are above all estimation; and therefore it must needs be a soul-satisfying Inheritance.

August. de Triplicibus bonis, cap. 4. This the great Caliph of *Babylon*, *Charles* the fifth, and others found by experience.

But now all other Inheritances they cannot satisfie the heart of man, *Eccles.* 5. 10. *He that loveth silver, shall not be satisfied with silver,*

not

[illegible] *he that loveth abundance, with in-*
[illegible]; this is also vanity. If you
please you may read the words nea-
rer the Original thus; *He that loveth*
silver, shall not be satisfied with silver;
and he that loveth it, in the multi-
tude of it, shall not have fruit; it is
the love of silver, that is the mischief
of it: it is the love of silver that
makes men unsatisfied with silver:
such a man will [illegible]
[illegible] house, [illegible]
[illegible] heap to [illegible]
after all, be still unsatisfied. Ber-
nard compareth such a man to one
that being very hungry, gapeth con-
tinually for wind, with which he
may be puffed, but cannot be fil-
led, and satisfied; and so the same
Author elsewhere saith well (*anima*
rationalis cæteris omnibus occupari po-
test, impleri non potest) The reaso-
nable soul may be abused about o-
ther things, but it cannot be filled
with them, they can no more fill
up the soul, then a drop of water
can fill up the huge Ocean: they can
no more satisfie the desires of the
soul,

Bern. *Tract. de diligen. Deum* [illegible] Bern. [illegible] Mat. 19. [illegible]

ſoul, then a few drops of water to the thirſt of a man enflamed with a violent Fever; nay, as Oyl increaſes the flame of the fire, ſo the more a man hath of the world, the more his heart is enflamed after it. When *Alexander* had conquered the known part of the world (ſay ſome) he ſate down, and wiſh'd for another world to conquer. *Charls* the fifth, Emperour of *Germany*, (whom of all men the world judged moſt happy) cried out with detestation to all his Honours, Pleaſures, Trophies, Riches, (*abite hinc, abite longe*) get you hence, let me hear no more of you; they could not ſatisfie him, they could not quiet him. Such things that a fancy, a conceit, an ungrounded fear will rob a man of the comfort of can never ſatisfie him; but ſuch are all worldly enjoyments. One man will not live, becauſe his *Delilah* will not love: Another with *Ahab* will be ſick, and die, becauſe he cannot get his Neighbors inheritance. Another wiſhes himſelf dead, becauſe

2 Kings 7. 6 7.

1 Kings 21

cauſe

cause his commodities lie dead on his hands. Another with *Haman* can find no sweetness in all his enjoyments, because *Mordecai* sits at the Kings gate. As those things which delude a man can never satisfie him; but the world deludes a man and puts cheats upon him; it Promises a man pleasure, and pays him with pain; it promises profit, (*all this will I give thee*) and pays him with loss, loss of God, of Christ, of Peace of Conscience, of Comfort, of Heaven, of Happiness, of all; it promises contentment, and fills him with torment; and therefore can never satisfie the soul of man, &c. Esth. 5. 9 ult.

But the inheritance reserved in Heaven, that will satisfie, it will afford nothing that may offend the soul, it will yield every thing that may delight the soul, that may quiet and satisfie the soul, by all which it is most evident, *That the best Inheritance is reserved for the Saints till they come to Heaven.* But Pſal. 17. 15

Secondly, as the best inheritance, so the best Rest is reserved for Believers

lievers till they come to Heaven this life is full of trials, full of troubles, and full of changes; Sin within, and Satan and the World without will keep a Christian from rest, till he comes to rest in the bosome of Christ. The life of a Christian is a race; and what rest have they that are still a running their race? the life of a Christian is a warfare, and what rest have they that are still engaged in a constant warfare? the life of a Christian is the life of a Pilgrim, and what rest hath a Pilgrim, who is still a travelling from place to place? A Pilgrim is like *Noah*'s Dove, that could find no rest for the sole of her foot; the feares, the snares, the cares, the changes, &c. that attend Believers in this world, are such that will keep them from taking up their rest here. A Christian hears that word always sounding in his ears; *Arise, for this is not thy rest, this place.* A man may as well expect to find Heaven in Hell, as expect to find rest in this world. It was

Heb. 12. 1
2 Tim. 4. 7, 8,
Isa. 40. 2.
2 Cor. 10. 4.
1 Tim. 1. 18.
Psal. 119. 54.
Heb. 11. 13.
1 Pet. 2. 11

Jer. 50. 6.
Mic. 2. 1

[illegible] of *Ambrose*, [illegible] *Ambrose* [illegible] *resurrectionis.*

[illegible] *Quae non* [illegible] *tempestatesque perpetimur?* [illegible] *agitamur incommodis?* [illegible] *parcitur meritis?*) what misery do we not undergo in this life? what storms and tempests do we not endure? with what troubles are we not tossed? whose worth is spared? Mans sorrows begin when his days begin and his sorrows are multiplied, as his days are multiplied; his whole life is but one continued grief, labour wears him, care tears him, fears toss him, losses vex him, dangers trouble him, crosses disquiet him, nothing pleases him; in the day he wishes, would God it were night, and in the night, would God it were day; before he [illegible] sighs, before he washes [illegible], before he feeds he fears, [illegible] all his abundance he is in [illegible] in the midst of his suf- [illegible] straits [illegible] his heart, [illegible] *Iob.* 20. 22.

[illegible] *Ordinar.* [illegible] *Eccles.* [illegible] *Vers.* 70.

much

[illegible] in those things [illegible]
[illegible] as it is [illegible]
[illegible] which it hath not [illegible]
all the rest we have in this [illegible]
but a very short nap to that glori[illegible]
rest that is reserved in heaven for us.
Heb. 4. 9, 10 There remaineth there-
fore a rest to the People of God; for he
that is entred into his rest, he also hath
ceased from his own works, as God [illegible]
from his; there remains a rest to the
people of God, or as the Greek [illegible]
it, a Sabbatism, a Celestial Rest, an
eternal Rest, a Sabbath that shall no-
ver have end. When God had made
man, we read that the next [illegible]
rested, and why is this set [illegible]
saith *Anselme*, (*Nisi per hoc [illegible]*
[illegible] quod illum posteri [illegible]
[illegible] requievit, [illegible]
that the Spirit of God would [illegible]
unto us, that God made [illegible]
rest after the making [illegible]
Is said to have rested [illegible]
[illegible] very desirable [illegible]
[illegible]
[illegible]
[illegible]

[illegible] Sabbati-
[illegible]

[illegible] and
[illegible] un-
[illegible] stand
[illegible] of
[illegible] celestial
rest, &c.

[illegible]

dus eſt factus, ſeptimo requietum eſt die; ultra mundum ergo eſt quies, ultra mundum etiam fructus quietis) In ſix days the world was made, on the ſeventh day there was reſt; it is beyond this world therefore that reſt is, and it is beyond this world that the fruit of reſt is to be had. I ſhall ſhew you (obſerving brevity) the excellency of that reſt that is reſerved for Believers in Heaven.

As firſt, It is a ſuperlative reſt, a reſt that infinitely exceeds all earthly reſt; all other reſt is not to be named in the day wherein this reſt is ſpoken of. Some have purchaſed reſt (for a time) with ſilver and gold, but this is a reſt, that all the gold and ſilver in the world can never purchaſe; over this reſt is written not the price of gold, but the price of blood, yea, the price of the beſt and nobleſt blood that ever run in veins; that reſt we have here muſt needs be a poor low prized reſt (*ubi multa cautela cuſtoditur ſalus corporis, cuſtodita etiam amittitur, amiſſa cum gravi labore reparatur, & tamen* repa- Greg. Mor. l. 11. c. 26.

reparata in dubio semper est); where the health of the body is preserved with much watchfulness, being preserved is also lost; being lost, is recovered with much labour, and yet being recovered, is always in danger, and doubtfulness, what will become of it: our estate in this world is not a fixed estate: what then is our rest? our very living is but a passing away, our lives are full of troubles, and they fill our souls full of unquietness. After the *Trojans* had been tossing and wandring in the *Mediterranean* Sea, as soon as they espied *Italy*, they cried out with exulting joy, *Italy, Italy*: And so when Saints, after all their tossings and restlesness in this world, shall come to Heaven, then (and not till then) they will cry out rest, rest, no rest to this rest. But

Secondly, The rest reserved in heaven for Believers, it is an universal rest, a rest from all sin, and a rest from all sorrow: a rest from all afflictions, and a rest from all temptations: a rest from all oppression, and

Rev. 14. 13

and a reſt from all vexation, a reſt from all labour and pains, from all trouble and travel, from all aches, weakneſſes and diſeaſes; there is no crying out, O my bones! O my back! O my bowels! O my ſides! O my head! O my heart! Our reſt here is only in part, and imperfect; here we have reſt in one part, and pain in another; quiet in one part, and torment in another; ſometimes when the head is well, the heart is ſick; and ſometimes when there is peace in the conſcience, there is pain in the bones; here many return us hatred for our love, and this hinders our reſt; here we are apt to create cares and fears to our ſelves, rather than we will want them, and this hinders our reſt; here we are very apt to give offence, and as apt to take offence (though none be given) and this hinders our reſt; ſometimes we have reſt abroad, and none at home; ſometimes reſt at home, and none abroad; our reſt here is imperfect, and incompleat, but our reſt in Heaven ſhall be moſt

Pſa. 38. 20
Pſa. 109. 4
Mat. 6. 25. *init*

Mat. 11. 9.
1 Cor. 10. 32.

Joh. 7. 13, 14. 5, 16.

perfect and compleat; there the inward and the outward man shall be both at rest, &c. But

Thirdly, It is an interrupted rest, it is a rest that none can interrupt; here sometimes sin interrupts our rest; sometimes temptations interrupt our rest; sometimes divine with-drawings interrupt our rest; sometimes the sudden changes and alterations that God makes in our conditions interrupt our rest: sometimes the power, and sometimes the policy, and sometimes the cruelty of wicked men interrupts our rest; sometimes the crosnes of friends, sometimes the deceitfulnes of friends, sometimes the loss of friends, and sometimes the death of friends interrupts our rest; one thing or another is still interrupting our rest: O but in Heaven! there shall be no sin, no Devil, no sinner, no false friend; there shall be nothing, there shall not be the least thing that may interrupt a Saints

Psa. 40. 12 2 Cor. 12. 7, 8, 9. Ps. 30. 6, 7 Cant. 3. 5. ch. &c. Job. 3, 25, 26, &c.

Quid est aliud hic nasci, nisi ingredi laboriosam vitam; Aug. What is it else to be born here, than to enter into a troublesome life?

Saints reſt, indeed Heaven could not be Heaven, did it admit of any thing that might interrupt a Saints reſt. Heaven is above all winds and weather, ſtorms and tempeſts, earthquakes and heart quakes; there is only that which is amiable and deſirable, there is nothing to cloud a Chriſtians joy, or to interrupt a Chriſtians reſt; when once a ſoul is aſleep in the boſom of *Abraham*, none can awake him, none can moleſt or diſturb him, here is joy without ſorrow, bleſſedneſs without miſery, health without ſickneſs, light without darkneſs, abundance without want, beauty without deformity, honour without diſgrace, eaſe without labour, and peace without interruption, or perturbation; here ſhall be eyes without tears, hearts without fears, and ſouls without ſin; here ſhall be no evil to moleſt the ſoul, here ſhall be all good to chear the ſoul, and all happineſs to ſatisfie the ſoul; and what then can poſſibly interrupt the reſt of the ſoul? But

לִידִידֹם

It is an alluſion to Solomons name Jeddiah, 2 Sam. 12. 25.

Fourthly, As it is an uninterrupted reſt, ſo it is a peculiar reſt; it is a reſt peculiar to Sons, to Saints, to Heirs, to beloved ones, *Pſal.* 127. 2. *So he gives his beloved reſt*, or (as the *Hebrew* hath it) dearing, or dear beloved, quiet reſt, without care or ſorrow; the *Hebrew* word (שֵׁנָא *Shena*) is written with א a quiet dumb letter (which is not uſual) to denote the more quietneſs and reſt; this reſt is a Crown that God ſets only upon the head of Saints; it is a gold chain that he only puts about his Childrens necks; it is a Jewel that he only hangs between his beloveds breaſts; it is a Flower that he only ſticks in his Darlings boſoms; this reſt is a Tree of Life that is proper and peculiar to the inhabitants of that heavenly Countrey; it is Childrens bread, and ſhall never be given to dogs; here wicked men have their good things, their peace, their reſt, their quiet, *&c.* their Heaven, whilſt the people of God are troubled and diſquieted on every ſide; but the day is a coming wherein

Luk. 16. 25. Pſal. 73. 3.--21. Iob. 21. 7 8, 9 10. 11 12, 13, 14.

wherein the Saints ſhall have reſt, and ſinners ſhall never have a good day more, never have an hours reſt more, their torments ſhall be endleſs, and eaſeleſs. The old world had their reſting time, but at laſt Patience and Juſtice tired and abuſed, put a period to their reſt, by (waſhing and) ſweeping them to Hell with a flood; And then *Noah*, and thoſe righteous ſouls that were with him had their time of reſt and peace; and ſo ſhall it be with ſinners and Saints at laſt. *&c.* But

Fifthly, The reſt reſerved for the Saints in Heaven, as it is a peculiar reſt, ſo it is a reſt that is univerſally communicable to all the Sons and Daughters of God; *and to you who are troubled, reſt with us*, ſaith the Apoſtle *Paul*, *reſt with us*, with us Apoſtles, with us Saints; and with all the Family of Heaven together. Here ſome Saints are at liberty, when others are in priſon; here ſome ſit under their own Vines, and drink the blood of the Grape, whilſt others have their blood poured out

2 Theſ. 1. 6, 7.

as water upon the ground, &c. but in heaven they ſhall all have reſt together; the believing husband, and the believing wife ſhall reſt together, and believing Parents and believing Children ſhall reſt together; here one relation hath reſt when the other hath not, but there they ſhall all reſt together; there the painful Preacher, and the diligent hearer ſhall reſt together; there the gracious Maſter and the pious ſervant ſhall reſt together, *&c. Iſa.* 57. 2. *He ſhall enter into Peace, they ſhall reſt in their beds, each one walking in his uprightneſs; they ſhall reſt in their beds,* or as ſome read it, they ſhall reſt in their Bee-hives, expreſſing the Hebrew by the Latin, *Cubile*, ſignifying a Bee-hive, as well as a Couch, or Bed; look as the poor wearied Bees do reſt all together in their Bee-hives, in their Honey-houſes ſo all the Saints ſhall reſt together in Heaven which is their Bee-hive, their Honey-houſe; And O what a happy reſt will that be when all the Saints ſhall reſt together! But

Sixthly

Sixthly and laſtly, It is a permanent and conſtant reſt; of this reſt there ſhall be no end, it is a reſt that ſhall laſt as long as Heaven laſts; yea, as long as God himſelf ſhall continue; time ſhall be no more, and this World ſhall be no more, but this reſt ſhall remain for ever; the reſt of the people of God in this world is tranſient, it is inconſtant; now they have reſt, and anon they have none; now a calm, preſently a ſtorm; now all is in quiet, anon all is in an uproar; their reſt in this world is like a morning cloud, and the early dew, which is ſoon dried up by the Beams of the Sun. Since God hath caſt man out of Paradiſe, out of his firſt reſt, he can find but little reſt in this world; ſometimes the unfitneſs of the creature troubles him, ſometimes the fickleneſs of the creature vexes him, ſometimes the treachery of the creature enrages him, and ſometimes the wants of the creature diſtracts him: when in his heart he ſaith, Now I ſhall have reſt, now I ſhall be

Rev. 10. 6. 2 Pet. 3.

Hoſ. 6. 4.

be quiet, then troubles and changes come; so that this whole life is rather a dreaming of rest, than an enjoying of rest. O: but in heaven the rest of the Saints shall have no end: there shall be nothing that can put a period to their rest: there shall be every thing that may conduce to the perpetuating of their rest; heaven would be but a poor low thing, did it not afford a perpetual rest.

Nihil notum in terra, nihil ignotum Cœlo.

Thirdly, As the best rest, so the best sight and knowledg of God is reserved for Believers, till they com to Heaven. I readily grant, that even in this World the Saints do know the Lord, inwardly, spiritually, powerfully, feelingly, experimentally, transformingly, practically; but yet notwithstanding all this, the best knowledge of God is reserved for Heaven; which I shall evidence by an induction of Particulars, thus

First, they shall have the cleerest knowledg and revelation of God in Heaven; here our Visions of God are

are not clear, and this makes many a child of light, to ſit and ſigh in darkneſs. God veils himſelf, he covers himſelf with a Cloud; man when he is ſilent concerning God, ſeemeth to be ſomething, but when he begins to ſpeak of God, it plainly appears that he is nothing. Lam 3.44

Simonides being asked by *Hiero* the Tyrant, what God was? craved a day for to deliberate about an anſwer; but the more he ſought into the nature of God, the more difficult he found it to expreſs: therefore the next day after being queſtioned, he asked two days, the third day he craved four, and ſo from that time forth doubled the number, & being asked why he did ſo, he anſwered, that the more he ſtudied, the leſs he was able to define what he was: ſo incomprehenſible is his nature. *Cicero de natura Deor. l. 1.*

Our viſions of God here are dark and obſcure: *Auguſtin* asking the queſtion, what God is? gives in this anſwer (*certe hic eſt, de quo & quum dicitur, non poteſt dici, quum æſtimatur,* *Auguſtin. de fide con. Arian. c. 6.*

tur non poteſt æſtimari, quum compa-
ratur, non poteſt comparari, quum deſi-
nitur, ipſe ſua definitione creſcit.
(ſurely it is he, who when he is ſpo-
ken of, cannot be ſpoken of, who
when he is conſidered of, cannot be
conſidered of, who when he is com-
pared to any thing, cannot be com-
pared, and when he is defined, grow-
eth greater by defining of him. It
is obſervable, that it was not the
Lord which the Prophet *Ezekiel*
Ezek. 1. 28 ſaw, it was only a viſion: in the
viſion it was not the glory of the
Lord which he ſaw, but the like-
neſs of it: nay, it was not the like-
neſs of it, but the appearance of the
likeneſs of the glory of the Lord
that made him to fall on his face, as
not being able to behold it. Sin hath
ſo weakened, dazled, and darkened
the eye of our ſouls, that we cannot
bear the ſight of the glory of the
Lord, nor the likeneſs of it, no nor
the appearance of the likeneſs of
it.

Pſ. 18. 10 In the *Pſalmes* the Lord is ſaid to
ride upon a Cherub: upon which
words

wordsone saith thus (*Cherub quippe plenitudo scientiæ dicitur, proinde super plenitudinem scientiæ ascendisse perhibetur, quia Majestatis ejus plenitudinem scientia nulla comprehendit*) a Cherub is so called, as being a fulness of knowledge; and therefore is God said to ascend above the fulness of knowledg, because no knowledg comprehendeth the fulness of his Majesty.

Greg. Mor. l. 5. c. 15.

ἐν αἰνίγματι, in Riddle.

But when Believers come to Heaven, then they shall have a more clear vision, and sight of God, 1 *Cor.* 13. 12. *For now we see thorow a glass, darkly, but then face to face; now I know in part, but then shall I know even as also I am known.*

In this life, (saith Bernard (*erit mira serenitas, plena securitas atque felicitas*) there will be wonderful serenity, full security, eternal felicity.

Now we see him obscurely, as in a Glass, but then we shall see him distinctly, clearly, immediately, we shall then apprehend him clearly, though (even then) we cannot comprehend him fully. Some sense those words, I shall know even as I am known, thus, Look as God

God knoweth me after a manner, agreeable to his infinite excellency; So shall I know God according to my capacity, not obscurely, but perfectly, as it were, *face to face*, and this is the greatest height of blessednes and happines. Now all veils shall be taken off, and we shall have a clear prospect of Gods excellency and glory, of his blessednes and fulnes, of his lovelines and sweetnes: Now all masks, clouds, and curtains shall be drawn for ever, that Saints may clearly see the bredth, length, depth, and height of divine love; and that they may clearly see into the Mystery of the Trinity, the Mystery of Christs Incarnation, the Mystery of mans Redemption, the Mystery of Providences, the Mystery of Propheſies; And all those Mysteries that relate to the nature, substances, offices, orders, and excellencies of the Angels, those Princes of glory, who still keep their standings in the Court of Heaven; And all those Mysteries that concern the nature, original, immortality, spi-

Phil. 3. 18. *Visio clara non comprehensiva*

spirituality, excellency, and activity of our own souls, beside a world of other Mysteries, that respect the Decrees and Counsels of God, the Creation of the world, the fall of *Adam*, and the fall of Angels. Now the most knowing men in the world are much in the dark about these things, but when we come to Heaven, we shall have a close and a clear sight and knowledg of them; Now we shall know, as we are known; now we shall see God face to face (*O beata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cœli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! (*O beata visio, videre Deum in seipso, videre in nobis & nos in eo*) O blessed vision and contemplation wherein we shall see God in himself, God in us, and our selves in God! But

Aug. lib. de Spir. &c. c. 4.

Bernard. Medit. c. 4.

Secondly, As in Heaven they shall have the clearest knowledg of God, so

is in Heaven they shall have the fullest knowledge of God: here our knowledge of God is weak, as well as dark, but in Heaven it shall be full and compleat: *Here we know but in part: but there we shall know as we are known*, as the Apostle speaks, here we are able to take in but little of God; either sin, or Satan, or else fears, doubts, and scruples, or else the pleasures, or profits, the comforts or contents of this world do so defile the soul, and so fill the soul, that it is able to take in but very little of God; *How little a portion* (saith *Job*) *is heard of him?* It is but a portion, a little portion that we can conceive of him: the *Hebrew* is (דבר *Shemets Particulam*) a little bit: nay, it is said (דבר שמץ *Shemets dabar, particulam verbi*) a little piece of a word, or (*particulam alicujus*) a little piece of something that we do hear of him. *I have many things to say to you* (saith Christ) *but ye cannot bear them now.* Man is a poor, low, weak creature, and is not able to bear any great or full

Cor. 13. 12.

Job. 26. 14.

Joh. 16. 12

1 Cor. 3. 1, 2, 3

Heb. 5. 12 13, 14

full discoveries of God. As weak shoulders cannot bear heavy burdens, nor weak stomachs digest strong meats, no more were they able to bear the revelation of many high, spiritual, precious and glorious truths, that Christ was willing to discover to them, those that have weak eyes, or that have a blemish in their eyes, cannot discern things right: now we have all weak eyes, we have all one blemish or another in our eye, which hinders us from a full sight and knowledg of God, and of his excellency & glory: O but now in Heaven we shall have a full and perfect knowledge of God: there shall be no sore eyes, no clouds, no mists to hinder us from a full sight of the Son of Righteousness: there our understandings shall be full of the knowledg of God, our minds full of the Wisdom of God, our wills full of

Our knowledge of God now is rather Negative than Positive. we know not so well what God is, as what he is not; as that he is not a man, as that he is not changeable, &c. Now it is observed to our hand) *ex puris negativis nihil concluditur)* that from pure negatives, there can be no certain conclusion made.

of the righteouſneſs and holineſs of God, and our affections full of the love and delights of God, here we have but weak and ſhallow apprehenſions of God, but there, as *Bernard* ſpeaks ſweetly, (*Deus implebit animam rationalem ſapientia, concupiſcibilem juſtitia, iraſcibilem perfecta tranquillitate*) God will fill the ſoul with light of wiſdom, the concupiſcible faculty with Righteouſneſs, the iraſcible with perfect tranquillity.

If a man did dwell within the body of the Sun, ſurely he would be full of light; if a man did dwell in the midſt of a fountain, ſurely he would be filled with that fountain; ſo when the Saints come to Heaven, they ſhall dwell (as it were) in the body of the Sun of Righteouſneſs; and therefore they cannot but be full of light; they ſhall dwell in the midſt of the fountain of life; and therefore they ſhall ſure be full of the fountain. But

Thirdly, The light and knowledg

ledg that we shall have of God in heaven, will be immediate; heretour knowledg of God is mediate; here we see him, but it is either through the glass of his word, or the glass of his works; sometimes through the glass of his word: God shews himself sometimes through the glass of Prayer, God gives some representations of himself to his people, sometimes through the glass of the Lords Supper, he discovers some rays and beams of his glory: all the sight and knowledg that we have of God in this world, is through some glass or other: now there is a vast difference between seeing an Object directly, immediately, and in its own proper colours, and beholding it through a glass: the sight of an object through a glass is very weak, and unsatisfying: one direct view of the Lord, one immediate sight of God, will infinitely transcend all those sights and views that we have had in this world, either through the glass

1 Cor. 13. 12.

God is a supersubstantial substance, a sounder standing not to be understood, a word never to be spoken. *Dionys. Areop. de divin. Nom. c. 1.*

glaſs of his Word, or the glaſs of his Works, either thorow the glaſs of Ordinances, or the glaſs of the Promiſes, or the glaſs of Providences. One real direct ſight of a friend or relation, doth more chear, quiet and ſatisfie us, then a thouſand repreſentations of them in glaſſes or by their pictures. In Heaven we ſhall ſee God face to face, without the interpoſition of men, or means; and this direct and immediate ſight of God, is that which makes Heaven to be Heaven to the Saints. All the glory of Heaven would be but a poor low thing in the eye of a Saint, had he not a direct and immediate ſight of God there. In Heaven all Mediums ſhall be removed, all glaſſes ſhall be broken, and the glorified Saint ſhall behold God with open face; all curtains being for ever with drawn from between God and the ſoul. Good ſouls in Heaven are like good Angels, who are ſtill beholding the Face of God. As God is ſtill a looking upon them as the

Mat. 5. 8.

Mat. 18. 10

Jewels

Jewels of his Crown, so they are still eying, and looking upon God as their Heaven, yea, as their great all, and that by a direct and immediate act of their souls. But

Fourthly and lastly, The light and knowledge that they shall have of God in Heaven, shall be permanent and constant; now Saints have a happy sight of God, and anon they have lost it; this hour they have a precious sight of God in the Mount, and the next hour they have lost his sight, *Behold he that should comfort my soul stands afar off.* And he hath covered himself with a cloud, that our prayers cannot pass thorow; our visions of God here are transient and vanishing. The visions, the glympses of Majesty and glory, which *Moses* and *Peter* saw in the Mount, were not permanent, but transient; their Sun was quickly clouded, and both of them were soon after found walkink in the dark; And therefore well saith *Augustin* (*Beatitudo hic parari potest, possideri non potest*) happiness may

Lam. 1. 1[illegible] ch. 3. 44.

Exod. 3[illegible] Mat. 17. [illegible] 2, 3. 4[illegible] Serm. 4[illegible] de sanctis

may be obtained here, but here we cannot have the plenary, and full poſſeſſion thereof: O but in Heaven, our ſight of God, our knowledge of God ſhall be permanent, it ſhall be laſting; there ſhall be no ſin, no cloud, no miſt, no curtain to hinder us from a conſtant ſight and viſion of God; there we ſhall ſee God clearly, fully, eternally; the Spouſes queſtion, *Did you ſee him whom my ſoul loves?* Cant. 5. ſhall never be heard in Heaven, becauſe God ſhall be always in their eye, and ſtill upon their hearts: nor Jobs complaint; *Behold I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him*: Job. 23. 8. 9. Heaven would not be Heaven, were it not alwayes day with the ſoul; did not the ſoul live in a conſtant ſight and apprehenſion of God, all the glory of Heaven could not make a Heaven to a glorified ſoul. But

Fourthly,

Fourthly, As the best sight and knowledg of God is reserved till last, so the best and choicest presence of God and Christ is reserved till last; and this I shall thus make good.

First, In Heaven Saints shall have the greatest, and the fullest presence of God; no man in this world hath so compleat and full a presence of God, but he may have a fuller; but in Heaven the presence of God shall be so full and compleat, as that nothing can be added to it, to make it more compleat; sometimes Sin, sometimes Satan; sometimes the world, sometimes resting in duties, sometimes the weakness of our graces, hinder us from enjoying a full presence of God here: but in Heaven there shall be nothing to interpose between God & us, there shall be nothing to hinder us from enjoying a full and compleat presence of God, it is this full presence of God, that is the heaven of heaven, the glory of all our glory, an imperfect and incompleat presence

Psal. 16. [illegible]

Ipse [illegible] erit [illegible] omnia [illegible] in ipso [illegible] bono [illegible] subt [illegible] Aug.

sence of God in Heaven, wo[illegible] darken all the glory of that [illegible] it is the full and perfect presence [illegible] God in Heaven that is the mo[illegible] sparkling Diamond in the Ring o[illegible] Glory; and this you shall have. But

Secondly, They shall have a soul-satisfying presence of God in Heaven; they shall be so satisfied with the presence of God in Heaven, that they shall say, We have enough, we have all, because we enjoy that presence that is vertually all, that is eminently all, that is all light, all life, all love, all heaven, all happiness, all comforts, all contents, &c. *Psal.* 17. 15. *As for me, I will behold thy face in Righteousness; I shall be satisfied, when I awake, with thy likeness.* Though the spiritual and gracious presence of God with the Saints in this world, doth much chear and comfort them, yet it doth not satisfie them, they are still crying out, more of this blessed presence: O more of this presence! Lord, less money will serve, so w[illegible]

Omne bonum in summo bono, all good is in the chiefest good.

ma[illegible]

[illegible] but have more of thy presence; [illegible] of the creature will serve, so [illegible] may have but more of thy presence. As the King of *Sodom* said unto *Abraham*, *give me the persons, and take the goods to thy self*: so say gracious souls, give us more and more of the presence of God, and let the men of the world take the world, and divide it amongst themselves; divine presence is very inflaming, a soul that hath but tasted the sweetness of it, cannot but long for more of it. As those that had tasted of the Grapes of *Canaan*, longed to be in *Canaan*: And as the *Gauls*, who when they had tasted of the sweet Wine, that was made of the Grapes that grew in *Italy*, they were eager after *Italy*, crying out, *O Italy, Italy!* so precious souls that have experienced the sweetness of divine presence, they cannot be satisfied with a little of it, but in every prayer, this is the language of their souls, Lord, more of thy presence; and in every Sermon they hear, Lord, let us have

Ps. 42. [illegible]
Ps. 37. [illegible]
Gen. 8. [illegible]
Gen. 14. [illegible]

Plutarch in vita Camilli.

more of thy presence, and in every Sacrament they receive, Lord vouchsafe to us more of thy presence.

2 Cor. 5. 1,2,3,4,5, 6, 7, 8. Phil. 1. 2, 3. Caut. 8. ult.

Nay, this gracious presence of God, that they enjoy here, makes them very earnest in their desires and longings after a celestial a glorious presence of God, and Christ in Heaven, which presence alone can satisfie their souls. Look as the espoused Maid longs for the Marriage-day, the Apprentice for his Freedom, the Captive for his Ransom, the Traveller for his Inn, and the Mariner for his Haven; so do Souls that are under the power and sweet of Gods gracious presence, long for to enjoy his glorious presence in Heaven, which alone can fill and satisfie their immortal souls. As

Monica.

Monica (*Austins* Mother) a precious godly Woman, who enjoyed much of the gracious presence of Christ with her Spirit, she cried out (*quid hic faciemus? cur non ocyus migramus? cur non hinc*

lam

...us?) what do we here? why depart we not swifter? why flie we not hence?

So saith another As what I have, if offered to thee, pleaseth not thee without myself; So, O Lord, the good things we have from thee, though they refresh us, yet they satisfie us not without thy self: Lord, I am willing to die, to have a further discovery of thy self. *Bernard.*

And so saith another, Thou hast made us, O Lord, for thy self, and our hearts are unquiet till they come unto thee. *Austin.*

And so when *Modestus* (the Emperours Lieutenant) threatned to kill *Basil*, he answered, If that be all, I fear not; yea your Master can not more pleasure me, then in sending me unto my heavenly Father, to whom I now live, and to whom I desire to hasten. *Basil.*

And saith another, Let all the Devils in Hell beset me round, let fasting macerate my body, let sorrows oppress my mind, let pains consume my flesh, let watchings *Augustin.*

dry me, or heat ſcorch me, or cold freeze me; let all theſe, and what can come more, happen unto me, ſo I may enjoy my Saviour.

Auſtin wiſhing that he might have ſeen three things; *Rome* flouriſhing, *Paul* preaching, and Chriſt converſing with men upon the earth; *Bede* comes after, and correcting this laſt wiſh, ſaith, yea, but let me ſee the King in his beauty, Chriſt in his heavenly Kingdom; by all which you ſee, that it is not a ſpiritual preſence, but the glorious preſence of God, and Chriſt in heaven, that can ſatisfie the ſouls of the Saints. It was a great mercy for Chriſt to be with *Paul* on earth, but it was a greater mercy, and a more ſatisfying mercy for *Paul* to be with Chriſt in heaven; they enjoy much, who enjoy the preſence of God on earth, but they enjoy more, who enjoy the preſence of God in heaven; and no preſence below this preſence, can ſatisfie a believing ſoul.

Bede

Phil. 1. 23.

Thirdly,

Thirdly, As they ſhall enjoy a ſatisfying preſence of God in Heaven, ſo they ſhall enjoy a conſtant and permanent preſence of God in Heaven; here God comes and goes, he is often removing Court, but in Heaven the King of Glory will be always preſent, 1 *Theſ.* 4. 17, 18. *Then we which are alive and remain, ſhall be caught up together with them in the Clouds to meet the Lord in the Air; and ſo ſhall we ever be with the Lord; Wherefore comfort one another with theſe words.* It is the conſtant preſence of God in Heaven, that makes a Heaven of comfort to bleſſed ſouls; ſhould this Sun ever ſet (ſhould this preſence ever fail) Heaven would be as dark as Hell, yea, Heaven would be another Hell. Here *Jonah* complains that he was caſt out of Gods preſence, and the Church complains, that he that ſhould comfort her ſoul, ſtands afar off. No Saint enjoys the gracious preſence of God at all times alike; they that enjoy moſt of this preſence, may ſay of it, as *Jacob* ſpake

Jonah 2. 4. *Lam.* 1. 16. *Pſ.* 30. 6, 7 *Iſa.* 8. 17. *Micah* 7. 7, 8, 9. *Gen.* 31.

sake of *Labans* countenance. I see (said he) your Fathers countenance is not towards me as before; so may they say, O we see! O we feel that the Presence of God is not with us as before! O what a warming, what a cheering, what a quickening, what an enlivening, what a comforting, what a melting, what an encouraging, what an assisting Presence of God had we once! O but it is not so now with us! we that use always to be upon Christs knee, or in his arms, are now at a distance from him; he that used to lie day and night as
Cant. 1. 13. a bundle of Myrrhe betwixt our breasts, hath now covered himself with a cloud: O we cannot see his face, we cannot hear his voice, as in the days of old, &c. But now in Heaven Saints shall enjoy a constant Presence of God, there shall not be one moment to all eternity wherein they shall not enjoy the glorious Presence of God; and indeed it is this constant Presence of God in Heaven, that puts a glo-

upon all the Saints glory: heaven without this conſtant preſence of God, would be but as a Court without a King, or as the Firmament without the Sun. And thus you ſee that the beſt and choiceſt preſence of God and Chriſt is reſerved for heaven. But

Fiftly, The perfection of grace is reſerved for glory: though our graces be our beſt Jewels, yet they are imperfect, and do not give out their full luſtre: they are like the Moon, which when it ſhineth brighteſt, hath a dark ſpot 1 *Cor.* 13 9, 10. *For we know in part, and we propheſie in part: but when that which is perfect is come, then that which is in part ſhall be done away. Here we are all as an unclean thing, and all our righteouſneſſes are as filthy rags*: O the ſtains, the ſpots, the blots, the blemiſhes, that attend our choiceſt graces and ſervices! our beſt perſonal Righteouſneſs is ſtained with much unrighteouſneſs; perfection of grace and holineſs is reſerved for heaven. *Epheſ.* 5. 25, 26, 27. *Jude Epiſt.* 24.

Perfectum id eſt cui nihil deeſt.

Iſa. 64. 6.

Ephes. 4. 13. In the work of Conversion, God lays the foundation of grace in the souls o his people, but the putting on the top-stone is reserved for Heaven. Grace here is but a King in the Cradle, but in Heaven it will be a King upon its Throne. For the making this truth more fully out, I will only instance in the joy of the Saints, and that thus;

First, The joy of the Saints in Heaven, shall be pure joy; here
Mal. 2. 11 our joy is mixt with sorrow, our rejoycing with trembling, Matth 28. 8. *The women departed from the Sepulchre with fear and great joy*; this composition of two contrary passions, is frequently found in the best hearts; here the best have sorrow with their joy, water with their wine, vinegar with their oyl, pain with their ease, Winter with their Summer, and Autumn with their Spring, &c. But in Heaven
Rev. 7. 17. they shall have joy without sorrow, light without darkness, sweetness without bitterness, summer without winter,

[illegible]mer, health without sickness, honour without disgrace, glory without shame, and life without death; Rev. 21. 4. *And God shall wipe away all tears from their eyes, & there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.* But

Secondly, As they shall have in Heaven pure joy, so they shall have in Heaven (*plenitudinem gaudii*) fulness of joy; here all joy is at an ebb, but there is the flood of joy, there is fulness of joy, *Psal.* 16. 11. *In his Presence is fulness of joy, and at his right hand are pleasures for evermore*; here shall be (*gaudium super gaudium*) joy above joy, joy surmounting all joy; here shall be such great joys as no Geometrician can measure, so many joys, as no Arithmetician can number; and so wonderful, as no Rhetorician can [illegible] the the tongue of men and [illegible]? here shall be joy within

If one drop of the joys of Heaven should fall into Hell, it would swallow up all the bitterness of Hell. *Aug.*

in thee, and joy with thee, and joy above thee, and joy beneath thee, and joy about thee; joy shall spread it self over all the members of your bodies, and over all the faculties of your souls; in Heaven, your knowledg shall be full, your love full, your visions of God full, your communion with God full, your fruition of God full, and your conformity to God full, and from thence will arise fulness of joy. If all the Earth were Paper, and all the Plants of the Earth were Pens, and all the Sea were Ink; and every man, woman, and child had the Pen of a ready writer, yet were they not able to express the thousandth part of those joys that Saints shall have in Heaven: all the joy we have here in this world, is but pensiveness to that we shall have in Heaven, all pleasure here to that, but heaviness; all sweetness here to that, but bitterness. But

Thirdly, The joy of the Saints in Heaven, shall be a lasting joy, an uninterrupted joy. here their joys

is quickly turned into sorrow, their singing into sighing, their dancing into mourning; our joy here is like the Husbandmans joy in Harvest, which is soon over, and then we must sow again in tears, before we can reap in joy. *David* joy was soon interrupted: *In my Prosperity I said I should never be removed, but thou didst hide thy face, and I was troubled.* Now *David* had the oyl of joy and gladness, and by and by the spirit of heaviness and sadness, *Restore to me the joy of thy salvation.* *Jacob* had much joy at the return of his Sons with Corn from *Egypt*, but his joy was soon interrupted by his parting with his dear *Benjamin.* Psal. Psa. 5:

I might shew you this truth in other instances, as in *Abraham*, *Job* and other Saints, but surely there is no Believer but finds, that sometimes sin interrupts his joy, and sometimes Satan disturbs his joy; and sometimes afflictions, and sometimes desertions eclipse his joy; sometimes the cares of the world,

world, and sometimes the snares of the world & sometimes the fears of the world mar our joy; sometimes great crosses, sometimes near losses, and sometimes unexpected changes turn a Christians harping into mourning, and his Organ into the voice of them that weep.

gnawing at the very root of our joy, like the m that made Jonah his Gourd to Wither.

Some say of Rhodes, that there is not one day in the year, in which the Sun shines not clearly on them. Surely there is hardly one day in the year, yea, I had almost said, one hour in the day wherein something or other doth not fall in, to interrupt a Christians joy.

But now in Heaven the joy of the Saints shall be constant, there shall nothing fall in to disturb, or to interrupt their joy, Psal. 16. 11. *In thy presence is fulness of joy, and at thy right hand is pleasures for evermore.* Mark, for quality they are pleasures; for quantity, fulness; for dignity

[illegible]ity, at Gods right hand; for [illegible]ernity, forevermore. And millions of years multiplied by millions, make not up one minute to this eternity of joy that the Saints shall have in heaven; in heaven there shall be no sin to take away your joy nor no devil to take away your joy, nor no man to take away your joy, *John* 16.22. *Your joy no man taketh from you*; The joy of the Saints in heaven is never ebbing but always flowing to all contentment, the joys of heaven never fade, never wither, never die, nor never are lessened nor interrupted; the joy of the Saints in heaven is a constant joy, an everlasting joy, in the root; and in the cause, and in the matter of it, and in the objects of it, (*Æterna erit exultatio, quæ bono lætatur æterno*) Their joy lasts for ever whose objects remain for ever, *Isa.* 45.10. *And the Redeemed of the Lord shall return, and come to Zion with songs, and everlasting*

In quibus [illegible], in illis & gaudemus, [illegible] Tertullian, [illegible] things or persons we act, [illegible] those things we rejoyce.

ing joys upon their heads; they shall obtain joy and gladness, and sorrow & sighing shall flee away. In this world not only the joy of hypocrites, and the joy of profane persons, but also of the joy of the upright is (oftentimes) *as the crackling of thorns under a pot*, or as the blaze of a brush-faggot, now all on a flame, and as suddenly out again, or like the beast *Ephemeron*, that dieth the day it is born; but the joy of Believers in Heaven, shall be like the fire upon the Altar, that never went out. When *Cæsar* was sad, he used to say to himself: (*Cogita te Cæsarem esse*) think thou art *Cæsar*; So when your hearts are sad and sorrowful, O then think of these everlasting joys that you will have in Heaven: But I must hasten, and therefore in the

Sixth place, As the best joys, so the best society, the best company is reserved till last, it is reserved till Believers come to Heaven, *Heb.* 12.22,23,24. *But ye are come unto Mount Sion, and unto the City of*

the

[illegible]ving God, the heavenly Jerusalem, to an innumerable company of Angels. To the general Assembly and Church of the first-born, which are written in heaven, and to God the Judg of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New-covenant, & to the blood of sprinkling, that speaketh better things than that of Abel. Here (*Erimus cives Cœli socii Angelorum, cohæredes Christi.*) we shall be Citizens of Heaven, fellows of Angels, co-heirs with Christ, Citizens with Saints, and of the household of God (*Obeata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cœli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! Wo to me (saith one) which am not where the holy Saints be, for their life is out of all gun-shot, and danger of death, their knowledg without errour, their love without offence, & their joy without any annoy; the dignity and

[illegible] To the Myriads, or many ten thousands of Angels.

Ephes. 2. 19. 20. *Aug. lib. de spir. &c. c 57.*

and diversity of the Inhabitants of heaven, doth much set forth the glory of heaven; this earth, this world is full of sinners, but heaven is full of Saints; this world is full of men, but heaven is full of Angels; this world is full of friends & enemies, but in heaven there shall be only friends, and sons; here the nobility and majesty of the guest, cast a great deal of honour and splendour upon the Royal Palace where they meet; no company so noble, so sweet, so desirable, so delightsom, so comfortable, so suitable as this.

First, Here all shall be of one mind, of one judgement; in Heaven there shall be no discord, no wrangling, no quarrelling, no dividing; here all shall think the same things, and speak the same things, and do the same things. Now Turks and Pagans can agree, and Bears, & Lions, Wolves and Tygers can agree; nay a Legion of Devils can better agree in one body, then a handful of Saints can agree in one City

Strigelius; desired to die, to be freed from the implacable strife of Divines

City, in one Nation, &c. There was the Temple of Concord among the Heathen; and yet how rare is it to find a Temple of Concord, among them that are the Temple of the Holy-Ghost? whilst there was a conteſt among the birds about a Roſe found in the way, a miſchievous Owl came in the night and carried the flower away; you know how to apply it; but now in heaven, there ſhall be no heats, no conteſt, no debates, no diſputes; but as the Curtains of the Tabernacle were all looped together, ſo all the Saints in Heaven ſhall be all looped together in one mind, in one judgment, and in one way.

Secondly, all the Saints of Heaven ſhall be of a ſweet golden diſpoſition; here the different diſpoſitions of Saints doth much hinder that ſweetneſs of communion, which otherwiſe would be amongſt them; here ſome are of a ſowr diſpoſition, and of a croſs and rugged temper, but in Heaven all Saints ſhall be of a

Grace in a croſſe unbroken nature, is like a Diamond ſet in Iron.

a ſweet, a ſoft, a ſilken diſpoſition, which will exceedingly ſweeten that royal communion: here grace in a man of an untoward, crooked diſpoſition, is like a Braſs Ring upon a Leprous Finger; and grace in a man of a ſweet diſpoſition, is like a Gold Ring upon an Alabaſter hand; now in Heaven all the Saints ſhall be of a golden diſpoſition, yea, of a God-like diſpoſition, which is the ſweeteſt, the nobleſt, the choiceſt but

Theſ. 4. 17, 18. Thirdly, In Heaven the Saints ſhall have a conſtant enjoyment of one another: as they ſhall ever be with the Lord, ſo they ſhall ever be one with another: here they meet and part, but in Heaven they ſhall meet and never part; now it is their life to meet, and their death to part, now it is their Heaven to meet, and their hell to part; but in heaven they ſhall be always in one anothers eye, in one anothers arms, or upon one anothers knees.

Plut. in vita Them. *Themiſtocles* having a piece of ground to ſell appointed the Cryer to proclaim, that whoſoever would

buy

buy it, should have a good neighbour; the Saints in Heaven shall be always sure of good Neighbourhood, they shall never want good company; in this world *Abraham* and *Lot* must live asunder, but there they shall always live together: The *Cynick* of old was fain to look for an honest man with a Candle, because of the scarcity of them; but Heaven shall be always full of such Saints, as shall shine as so many Stars, yea, as so many Suns in glory.

Fourthly and lastly, The Saints shall have a real, a personal, a particular knowledg of one another in Heaven: here we know but a few Saints, but in Heaven we shall know all; *in Cœlo nullus erit alienus*, there shall be no stranger in Heaven. Now this truth I shall make good by some Arguments brought to hand, and by the addition of others: Take them thus.

First, *Adam*, when he was in his innocency, knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as he saw her, though he had Gen. 2. 23.

had never seen her before, nor certainly our knowledg in Heaven shall be more ample, full, and perfect then ever *Adams* was in innocency; therefore without all peradventure, the Saints shall know one another in heaven *Luther*, the night before he died, discoursing with his Christian friends, the question was put, Whether the Saints should know one another in heaven; *Luther* held the affirmative, and this was one of the reasons he gave to prove it, That *Adam* knew *Eve* as soon as ever he saw her, and that not by discourse, but by divine Revelation, and so shall all the Saints know one another in heaven. But

Mat. 17. 1, 2, 3, 4.

Secondly, The Disciples, *Peter*, *James*, and *John*, being in the Mount at Christs transfiguration, though they had but a taste, a glimpse of the glory of heaven, yet they knew *Moses* and *Elias*, though they were dead many hundred years before. Now if the Disciples in an unglorified condition knew *Moses*

and

Elias, then certainly when Saints shall be in a full glorified condition, they shall know them, and all the rest of that royal family; here they knew *Moses* from *Elias*, and *Elias* from *Moses* (whom they never saw before) and both from Christ, and therefore we need not doubt but in that state of blessedness, (wherein God shall be all in all, and wherein we shall know as we are known) we shall have a particular and personal knowledge of one another. *Chrysostom* saith, that in heaven we shall point out the Saints, and say, Lo yonder is *Peter*, and that is *Paul*; Lo yonder is *Abraham*, the great Believer, and yonder is *Jacob*, who as a Prince prevailed with God; Lo yonder is *Moses*, who was the meekest man in all the world; and there is *Job*, that was the patientest man in all the world; Lo there is *Joshua* and *Caleb*, that followed the Lord fully; and there is *Jeremiah*, that was once in the dungeon; Lo there is *Jonah*, that was [illegible] in the Whales belly, and there

1 Cor.

is *Daniel* that was once in the Li-
ons Den: Lo yonder is *John* the be-
loved Disciple that used to lie in
the bosom of Christ: and there
is *Mary* that hath chosen the better
part. But

Thirdly, The Saints shall rise
with the same bodies that now
they lay down in the Grave; and if
so, then doubtless they shall know
one another in Heaven; the Hus-
band the Wife, the Wife the Hus-
band: the Father the Child, and
the Child the Father: the Pastor
his People, and the People their Pa-
stor; the Master his Servant, and the
Servant his Master. Now that the
Saints shall rise with the very same
individual body is clear, Job 19.
25, 26. *For I know that my Redeemer
liveth, and that he shall stand at the
latter day upon the earth: And though
after my skin worms destroy this body,
yet in my flesh shall I see God: whom I
shall see for my self, and my eyes shall
behold and not another, though my
reins be consumed within me.* In these
words we see that Job useth the
wor

1 Cor. 15.
42, 43, 44,
45.
Acts 4. 2.
ch. 17. 18.
52. ch. 23.
6. ch 24
16.
Mat. 22.
2.
Ezek. 37.

word my, *and my eyes shall behold*; as it were pointing to it with his finger, adding not only positively, but exclusively this, and no other; *Job* did fully believe that the same numerical body, at which he pointed, should rise again; and *Paul* saith not, a mortal, a corruptible body at large, but *hec*, *This corruptible must put on incorruption, & this mortal must put on immortality*. The Apostle did as it were lay his hand upon his own body, and then saith he, this corruptible body, and not another, this mortal, and not another, shall be raised when the Trumpet sounds. It cannot stand with the unspotted justice and holiness of God, that one body should sow, and another body should reap that never sowed: that one body should labour, toil, sweat, suffer, and another body that hath done none of this should carry the reward. *Tertullian* saith, that he will pray that the same body may rise again; for the resurrection is not of another body, but of the same that

1 Cor.

falleth;

falleth; not a new Creation, but a raising up; the self-same body shall certainly rise again, else were it not a raising up of a new, rather then a raising again of the old; it cannot stand with equity and right, that one body should sin, & another body should suffer. No righteous Judg will suffer a victorious person to dye, and another that never struck a stroke, to have the Crown of his deservings. It is but justice that those very eyes that have dropt many a tear before God should be wiped by God; I say those very eyes, and not another pair of new-made eyes; it is but just ice, that very tongue that hath blest God, should be blest by God; it is but justice, that those very hands that have been much in do ing for Christ, and those very lips that have been much in praising of Christ, & those very backs that have been laded with many heavy burdens for Christ, & those very feet that have been in the stocks for Christ, and that have run in the wayes of

Christ

ſh, ſhould at laſt be raiſed, crowned by Chriſt; and this you may ſee clear in the glorious Reſurrection of Chriſt from the dead; that very ſame body that was wounded, crucified and ſlain, that very ſame body did riſe again: Chriſt could very eaſily (if he had pleaſed) in three days, nay, in three houres, I, in three moments, have cured his wounds, but he would not, to confirm his Diſciples, and to ſhew that he had the very ſame body which was wounded and crucified for their ſins, for their ſakes; and therefore he bids *Thomas* to reach his finger, and behold his hands, and to reach his hand, to thruſt it in o his ſide; whereby Chriſt made it evident, that that very ſame body of his which was wounded, crucified and buried, was raiſed and not another; and therefore as in the head the ſame body which died roſe again, ſo it ſhall be with all his members in the great day of the Reſurrection. Now ſeeing that we

Iohn 20. 27 Luke 24. 36, to 47.

shall rise again with the very same individual or numerical bodies that we lay down in the Grave, we need not question but that we shall know one another in Heaven. But

Fourthly, That knowledg which may most increase the joy and comfort of the Saints, shall certainly be in Heaven: but that is a perfect personal knowledge of each other; therefore there shall be a particular personal knowledg of one another in Heaven; the husband shall know the wife, the wife the husband, the Father the child, and the child the Father, &c.

I have read a story of *Austin*, how that a widow grieving for the loss of her husband, to comfort her, he told her, that it was but a short time that they were parted, & that of all persons, she would enjoy her husband most in Heaven; nay, (saith he) thou shalt not only know thy husband, but all the Elect shall know thee, and thou shalt know all them. The personal knowledg of the

Saints

Saints on earth, doth exceedingly increase our joy and comfort, it makes this Wilderness to be a Paradise, *They that fear thee will be glad when they see me*, saith the Psalmist; yea, Seneca (the Heathen) saw so much excellency that morality put upon a man, that he saith, that (*ipse aspectus boni viri delectat*) the very looks of a good man delight one. Ah! how often are the Saints delighted, warmed and gladded by hearing well of other Saints, whose faces they have never seen! and when God gives them the honour to see their faces, and to enjoy their persons, their presence, O how doth this advance their joy, and increase their comfort; what a Heaven doth this make on this side Heaven to their souls! O then what tongue can express, what heart can conceive, what Pen can describe, that unspeakable joy and comfort that will be raised in the hearts of the Saints, upon that [illegible] particular, personal know- [illegible] that the Saints shall have one

Psal. 119. 7.

of another in Heaven? Heaven would be but an uncomfortable place, if the Saints there should be strangers one to another; t' efface the words, the ways, the works of strangers, are very little pleasing and delightful to us here; what would they then be in Heaven? But

Fifthly, the Saints in the great day of account, shall know the persons of wicked men, who shall be indicted arraigned, condemned, & judged by Jesus Christ and all his Saints about him; this great day will be a declaration of the just judgement of God; in this great day every wicked work, and every wicked worker shall be brought to light; and indeed it would be but in vain to bring evil works to light; if the evil worker be not also brought to the light; in this great day the Saints shall see and know *Cain* in his person, they shall be able to point at him, and say, yonder stands that bloody *Cain*, who slew his Brother, because he

1 Cor. 6. 1, 2, 3, 4. Rom. 2. 5.

Eccl. 12. 14.

1 John 3. 12.

[illegible] righteous then he. And there stands *Pharaoh*, the great oppressor of Gods *Israel*, and he that stood it out against Heaven it self And look; there stands bloody *Saul*, who lost his Crown, his Kingdom, his Soul, his All, by disobedience; and there is *Haman*, who was feasted with the King one day, and made a feast for Crows the next; lo there stands *Pilate*, that condemned Christ and there is *Judas*, that betrayed Christ, in this great day that word shall be made good, every man shall appear to account for the works that he hath done in his body, so that both wicked works, & wicked workers shall plainly appear before our Lord Jesus and all his Saints, who with him shall judge the world; now certainly, if the Saints shall know the wicked in that great day, they shall then much more know [illegible] another; when they shall all [illegible] follow Justices round about [illegible] Christ the righteous Judge, [illegible] righteous sentence upon [illegible] righteous souls. But

Exod. 1.

Esth. 6.

1 Cor. 9. 1.

Sixthly, Christ tells the Jews that they shall *see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God*; All the Saints shall have communion with *Abraham, Isaac* and *Jacob*, in the Kingdom of God, they shall have communion with them, not onely as godly men, but as *Abraham, Isaac* and *Jacob*, the phrase of seeing *Abraham, Isaac* and *Jacob* in the Kingdom of Heaven, doth doubtless import thus much, that they shall be known personally, and distinctly from all other persons in the Kingdom of Heaven; Saints in Heaven shall be able to point at *Abraham*, & say there is *Abraham* that was the great Pattern for believing; and there is *Isaac* that was a sweet Patterne for meditating; and there is *Jacob* who had the honour and happiness of prevailing with God; the Saints happiness in Heaven shall be greatly increased by mutuall communion, and by their personal knowledg of one another in that blessed state. But

Luke 13. 28.
Mat. 8. 11.
See Beza and Piscator.
Rom. 4. --23.
Gen. 22. 6.
Gen. 31. --30.

Seventh

...enthly and laſtly, in Heaven the Saints ſhall know as they are known, 1 Cor. 13.12. Now God knows all the Saints perſonally, particularly, corporally, yea, he knows them all by name, and ſo doubtleſs all the Saints in Heaven ſhall know one another perſonally, and by name, elſe how ſhall they know as they are known? here in this world we know one another many times only by report, or by writing, or by face, but in Heaven we ſhall know one another by name; ſo God knows us now, and ſo we ſhall know one another in Heaven, and this is none of the leaſt parts of glory, that we ſhall know one another in glory; yea, that we ſhall know one another perſonally, and by name; the ſerious conſideration of which may much ſupport us, and comfort us under the ſad loſſes of our friends and relations in the Lord. But in the

Exod. 3. 1.

Seventh and laſt place, As the beſt ſociety is reſerved till laſt, ſo the glorifying of our bodies is re-

ſerved till laſt. I ſhall a little [illegible] unto you the glory and bleſſedneſs of the bodies of the Saints, when they ſhall meet all in Heaven. I ſhall not ſtand upon the private bleſſedneſs of glorified bodies, which conſiſts in their freedom from all defects, deformities, diſeaſes and diſtempers, which here they are ſubject to, here our bodies ſtand in need of cloaths to cover them, food to feed them, ſleep to refreſh them, phyſick to eaſe them, air to breath them, and houſes to ſhelter them from all which glorified bodies ſhall be free. But I ſhall only ſpeak of the poſitive Prerogatives and heavenly endowments that glorified bodies ſhall be inveſted with. As,

Rev. 7. 16, 17.

First, they ſhall be like the glorious body of Chriſt; *Phi.* 3. 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.* Our bodies ſhall be as lovely and comely, as bright and glorious, as the body of Chriſt is.

Glory

[illegible] saith, that the bodies of [illegible] Saints shall be (*septies clariora* [illegible]) seven times brighter than the Sun: Certainly Saints shall be as handsome bodied, and as comely featured as Christ is, though their bodies be sown in dishonour, yet they shall be raised in glory. If *Stephens* face did shine as if it had been the face of an Angel, that is bright and glorious: And if there were such a lustre and glory upon *Moses* his face, that the children of *Israel* were afraid to come near him, and he forced to put a veil upon it; till he had done speaking with them; I say, if there were such a glory upon the face of these two mortals; O then! how will the faces and bodies of the Saints glitter and shine, when the bodies shall be made conformable to the glorious body of Jesus Christ? Certainly the light and glory of the Sun [illegible] far exceed the light of the [illegible] twinkling Star, so much and [illegible] shall the glory of the Sts bodies [illegible] that glory and splendour that

1 Cor. 2. 43.

Mat. 13. 4. Acts 6. 1.

Exod. 3. 29,--36.

What is a sparkin the Chimney, to the Sun in the Firmament.

was upon the faces of *Moses* and *Stephen*; the bodies of the Saints in Heaven, shall be surpassingly comely, well-favoured, beautiful and amiable. *Plutarch* in the life of *Demetrius*, saith, that he was so passing fair of face and countenance, as no Painter was able to draw him; I am sure I am no ways able to paint out the beauty and glory that shall be upon the bodies of the Saints in that day of glory, wherein Saints shall shine as so many Suns. But

Secondly, their bodies shall be in a kind spiritual, *1 Cor.* 15.44. *it is sown a natural body, it is raised a spiritual body*; there is a natural body, and there is a spiritual body; their bodies shall be spiritual (*non substantive sed quoad istarum respectu*) not in regard of substance but

Σῶμα ψυχικον
An Animal or lonly body, that is actuated and animated by the soul, after a natural way and manner, by the intervention of natural helps, such as eating, drinking sleeping, and the like.

state and condition; spiritual in the Text is not opposed to visible, but to natural; for their bodies, (in a sense) they are spiritual, for they

they ſhall be as viſible as the glorious body of Chriſt; when I ſay their bodies ſhall be ſpiritual, you muſt not think that I mean that their bodies ſhall be turn'd into ſpirits? O no! or they ſhall keep their bodily dimenſions, and be true bodies ſtill. Look as in change of old and broken veſſels, the matter is the ſame, only the colour is freſher and brighter, and the faſhion newer and better: ſo in the day of glory, our bodies ſhall be the ſame for ſubſtance that now they are, they ſhall retain the ſame fleſh, blood and bones, and the ſame figure and members that now is, onely they ſhall be over-laid or cloathed with ſpiritual and heavenly qualities & prerogatives, their bodies ſhall be glorious, of a due and comely proportion, of an exquiſite feature and ſtature, of a lively colour, of cheerful aſpect, and full of beauty and glory, ſplendour and favour. Now the bodies of the Saints ſhall be ſpiritual; Firſt, in reſpect of their full, perfect, and perpetual free-

dom

dom from all heats, colds, hungrings, thirstings, sickness, weakness, wants; Here one cries out O my back! my back! another Hab.3.16. O my belly! my belly! with the Prophet; another, O my head, my head! with the *Shunamites* son; another, O my son, my son! as *David* 2. Kings 4. 19. for *Absalom*; another, O my Father, my Father, with *Elisha*. 1 Sam. 18. 21. 2. Kings 2. 12. Every one here hath some ailment or other, some want or other, some grief or other, which fills his eyes with tears, and his heart with sorrow, but when these natural bodies, these animal or soulie bodies, shall be made glorious, then they shall be fully and perpetually freed from all manner of miseries and calamities, they shall be as the Angels, not subject to any sickness, weakness or wants, *Rev.* 7. 16, 17. *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat, for the Lamb which is in the midst of the Throne, shall feed them, & shall lead them unto living fountains of water, and God*

shall

[illegible] away all tears from their [illegible] Rev. 21. 4. God shall wipe away [illegible] from their eyes, & there shall [illegible] more death, neither sorrow nor [illegible] neither shall there be any more [illegible], for the former things are passed away; And in this respect their bodies may be said to be spiritual.

Secondly, This may be said to be spiritual, in respect of their spiritual agility and nimbleness; Now our bodies are gross, dull and heavy in their motion, and by this the soul is many times hindred in its lively operations; for when the soul would mount up on high, and busie her self about eternal objects, the body, like a lump of Lead, keep it down; but now in this glorious state, the body shall put off all grosness, dulness, heaviness, and be exceeding agile, light and apt to motion, far beyond the swiftest Bird that flies. Isa. 40. 31. 1 Thes. 4. 17.

I know not by what to set forth the agility of glorified Bodies, a Post, a Bird, a Torrent, are too short

short to set forth their agility.

Luther saith, That a glorified body shall move up and down like a thought.

And *Austin* saith, The body will presently be here and there, where the soul would have it. Certainly the speed and motion of glorified bodies will be extraordinary, & incredible. A glorified Saint desiring to be in such or such a place a thousand miles off, or more, he will be there in such an incredible short time, that one calls it *imperceptible*, hardly to be discerned, in which respect their bodies may be said to be spiritual. But,

Aug de Civ. Dei, l. 22. c. 30. Wisd. 3. 7. In the time of their visitation they shall shine, and run to and fro, like sparks among the stubble.

Thirdly and lastly, they may be said to be spiritual, because of that perfect, full, absolute and compleat subjection that they shall delightfully and perpetually yield to the Spirit of God; now they often vex and grieve, affront and fight against the Spirit of God; the mem-

members of our bodies as well as the faculties of our souls, do often make war upon the Spirit of grace, as the Apostle fully shews, in that *Rom. 6. The Spirit often lusts against the flesh, & the flesh against the Spirit.* Now the body sayes to the soul, *Be not righteous over-much, neither make thy self over-wise, why shouldest thou destroy thy self?* Eccles. 7. 16. *Cyprian* readeth this verse thus; (*Noli esse multum justus, & noli argumentari plus quam oportet*) Be not just over-much, and do not argue and dispute more then is meet; the body is often apt to say to the soul, thou art just over-much, O soul! & thou dostargue and dispute against thy sin, and that way, and this comfort and that enjoyment, more than is meet; And the Soul seems to answer, *Ver. 17. Be not over-much wicked, neither be thou foolish, why shouldest thou [illegible] before thy [illegible]?*

[illegible] the bodies of the Saints shall be fully, perfectly and delightfully under the command,

Gal. 5. 17.

mand, conduct and guidance of the Spirit, and therefore may rightly be said to be spiritual. As the body serving the flesh may not unfitly be called carnal (saith one) so the body obedient to the soul, may rightly be termed spiritual; glorified bodies are spiritual, not in their essence, but in condition and quality as being fully and perpetually under the government of the Spirit. Now the tongue grieves the Spirit, and now the deaf ear is turned to the voice of the Spirit, and now the eye is rowling, when it should be reading the things of the Spirit; and now the feet are wandring, when they should be walking in the ways of the Spirit, and now the hand is idle that should be diligent in the work of the Spirit; O but now in Heaven the tongue, the eye, the ear, the hands, the feet, shall be all brought into an Angelical, willing and delightful obedience to the Spirit, upon which account glorified bodies may truly be termed spiritual. But

Aug. de Civ. Dei. l. 13. c. 20.

Ephes. 4. 30. 31. Isa. 63. 10.

This

[illegible]y and lastly, as their bo-
[illegible] be spiritual, so they shall
[illegible]tal, they shall be incor-
[illegible]; here these elementary
[illegible] of ours, by reason of their
[illegible] and dreggish composition
[illegible] subject to mortality & corrup-
[illegible]; and indeed man is so poor a
[illegible], that he no sooner begins to
[illegible], but he begins to die, his
whole life is but a lingring death.
Death every hour lies at the door,
[illegible] Serjeant constantly attends all
[illegible], in all places, companies,
[illegible] and conditions. *Petrarch*
[illegible] of one, who being invited to
[illegible] the next day, answered (*Ego*
[illegible] annis crastinum non habui)
I have not had a morrow for this
many years. Many dangers, many
[illegible], every hour surround the
[illegible] of ours. Here, saith one, *[illegible]*
[illegible], we enter into the world;
[illegible], we succeed one another
[illegible] world; and last of all,
[illegible], we depart all out of
[illegible] world. O but in Heaven we
[illegible] have immortal bodies!

1 Cor. 15. 42. 54.

2 Cor. 11. 23.

Luke

Luke 20. 36. *Neither can they dye any more, and are equal with the Angels.*

By the power, presence and goodness of God, their bodies shall be perfumed and embalmed, that they shall never corrupt, nor be subject to mortality. *Manna*, by a divine power, was kept many hundred years in the golden pot without mutifying or corrupting, and so shall the glorified bodies of the Saints be preserved and kept pure and immortal; the immortality of glorified bodies shall far excel that of *Adam* in Paradise, for they shall be free from all possibility of dying; for they shall be perfectly and perpetually freed from all corruptible and corrupting elements. Glorified bodies shall have no seeds of corruption in them, nor any corruptive, harmful, malignant or afflictive passion attending them. *Adam* in his noble estate was in a possibility of dying; but the Saints in their glorified conditions are above all possibility of dying; this is a happiness that *Adam* could not reach

Aug. de Civ. Dei l. 22. c. 30.

in

[illegible] state of integrity; the greater obligation lies upon all that shall come to glory.

It is reported of the Duke of *Rodoigo* & his company, that when they went to *Jerusalem*, as soon as they saw the high Turrets, they gave a mighty shout, that even made the Earth ring, crying out, *Jerusalem, Jerusalem*, so when the saints shall all meet in the heavenly *Jerusalem*, O how will they make even Heaven to ring again, crying out, Immortality! Immortality! Immortality! And thus (I suppose) I have clearly and fully made good that great truth, to wit, *That the best and greatest things are reserved for Believers till they come to Heaven.* I shall now give you a brief account of the reasons of this point, and then come to the application, and bringing home of this precious truth to our own souls. Now the Reasons of the Point are these.

First, Because it is his good will and pleasure to reserve the best things

1 Reason.

things for his people till last. [illegible] 12.32. *Fear not little flock* (there [illegible] two diminutives in the Greek) [illegible] *it is your Father's good pleasure to give you the Kingdom*. As it is Gods good pleasure to give you a Kingdom, so it is his good pleasure not to give you the Kingdom till last, 2 Tim. 4.7, 8. *Edward* the [illegible] could not give his Kingdom away (if he could, it had not come as it did to Queen *Mary*) but our Heavenly Father doth now give a Kingdom of Grace, and will at last [illegible] to give a Kingdom of Glory to them that walk uprightly, Psal. 84.11. But

Secondly, That he may keep the hearts of his people in a longing, and in a waiting wame, for the enjoyment of those great and glorious things that he hath reserved for them till last, *Heb.* 13.14. *Here we have no continuing City, but we seek one to come.* The greater [illegible] better the things are that are [illegible] up for us, the more we should [illegible] and wait for the happy enjoyment

[illegible] [illegible], [illegible] [illegible], [illegible], little, [illegible] in their [illegible] [illegible], and [illegible] the Worlds Account.

2. Reason.

Heb. 11. 14, 15, 16. Col. 3. 1. 5

[illegible] *Abraham* waited long for [illegible] and *Hanna* waited long for a Child, and *Joseph* waited long for an advancement, and *David* waited long for the Crown, the Kingdom, and they had all a most happy issue. The longer we wait, the better we shall speed. As that Emperours Son said, the longer the Cooks are preparing the meat, the better will be the chear, meaning, the longer he stay'd for the Empire, the greater it would be; the longer we wait for happiness, the more at last we shall have of happiness; the great things of Eternity are worth nothing if they are not worth a longing, and a waiting for. But

Waking is [illegible] a profitable good.

Thirdly, God hath reserved the best and greatest things for his people till last, and that because else they were above all men in the world, the most miserable, 1 Cor. 15. 19. *If in this life only we have hope in Christ, we are of all men most miserable*: No men usually out of Hell, are so much afflicted, tempted, oppressed, scorned, despised and neg-

3 Reason.

neglected, as they are; here they have their Hell, they had need of a Heaven to come; here they are cloathed with shame, they had need hereafter to be crowned with honour, or else they would be the unhappiest men in all the world; here the life of a Believer is filled (*multis & multiplicibus miseriis*) with many and multiplied miseries, with miseries of body, with miseries of mind; multiplied miries attend him at bed and board, at home and abroad; every condition is full and every relation is full of miseries & calamities; and therefore one saith well (*quomodo potest amari hæc vita, tantas habens amaritudines? Quomodo etiam dicitur vita, tot generans mortes?*) how can this life be loved, which is so full of loth-some bitterness? yea, how can it be called a life, which bringeth forth so many deaths? yet he is a fool, (saith one) that looketh upon a godly man under trouble and sorrow, and thinketh him to be unhappy, because as a fool (*Atque*

Kempis l. 3. de Imitat. Christi c. 20.

Aug. in Psal. 19.

dit

dit quid patitur, & non attendit quid illi ſervetur) he attendeth what he ſuffereth, and doth not attend what is reſerved for him. If the beſt things were not reſerved for Believers till laſt, they ſhould have the ſaddeſt portion of all men, *viz.* a hell here, and a hell hereafter; and ſo ſinners ſhould have but one hell, and Saints two, which would be blaſphemy to affirm. But

Fourthly, God reſerves the beſt things for his people till laſt for the greater terrour and horror, conviction and confuſion of wicked and ungodly perſons, who now revile them, and judge them to be the unhappieſt men in all the world: O but when the Lord ſhall in the ſight of all the world gloriouſly own them & put royal Robes upon their backs, and golden Crowns upon their heads, then, O what a ſhame, what covering of the face, what terrour, what trembling, with *Haman*, will poſſeſs the hearts of wicked men! the great honour and glory that God will put upon his people

4 Reaſon.

Pſa. 58. 11
Lam. 4. 2.

Eſt. 6. 6, — ult.

Dan. 5. 1, 8 people at last will be to wicked men, what the hand-writing upon the wall was to *Belshazzar*; O! it will make their countenance to change, their thoughts to be troubled, the joynts of their loyns to be loosed, and their knees to dash one against another. Now that word shall be eminently made good; *He setteth the poor on high from affliction and maketh him Families like a flock;* Psal. 107. 41, 42: *The righteous shall see it, and rejoice, and all iniquity shall stop her mouth.* O what trouble of mind, what horror of conscience, what distraction and vexation, what terrour and torment, what weeping and wailing, what crying and roaring, what wringing of hands, what tearing of hair, what dashing of knees, what gnashing of teeth will there be among the wicked, when they shall see the Saints in all their splendor, dignity, and glory! *when they shall see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of* Lu. 13. 28 *God, & themselves shut out for ever.* Now shall the wicked lamenting

ſay, Lo! theſe are the men th
we counted fools, mad men, a
miſerable: O but now we ſee th
we were deceived and deluded
O that we had never deſpiſe
them! O that we had never re
proached them! O that we ha
never trampled upon them! O th
we had been one with them!
that we had imitated them! O tha
we had walked as they, and don
as they, that ſo we might no
have been as happy as they! O
but this cannot be! O this ma
not be! O this ſhall never be
therefore; O that we had nev
been born! O that now we migh
be unborn! O that we might b
turned into a Bird, a Beaſt, a Toa
a Stone! O that we were a
thing but what we are! or, O tha
we were nothing! O that no
our immortal ſouls were mortal!
O that we might ſo die, that we
eternally die! but it is
ate. O we ſee that there
for the righteous! and
enly feel, that by all

the contempt that we have cast u
on those glorious shining Sa
whose splendour and glory do
now darken the very glory of t
Sun; we have but treasured u
wrath against the day of wrath; we
have added fuel to those burnin
coals, to those everlasting flame
in which we must now lie for ever
But

Fifthly, the Lord hath reserve
the best things for his people till th
come to Heaven, that so he m
save his honour, and secure his gl
ry; would it make for the hon
and glory of God, to put his chil
dren, his servants, upon doing ha
things, and upon suffering gre
things, and at last to put them o
with nothing? surely it would no
and therefore the Lord, to save th
honour of his great name, hath re
served the best Wine till last, th
best and choicest favours for h
people till they come to Heaven
the sweetest honey lies at the bo
tome. I cannot see how G
should save his glory, if he tho

not his children always upon sowing, and never suffer them to reap; that they should still be sowing in tears, if at last they should not reap in joy: Men that love but their names and honour in the world, will not be served for nought, and will God? will God? who is infinitely more tender of his Name and Honour, than any created Beings can be of theirs. Psal. 126. 4, 5, 6

I have read of *Alphonsus*, a King of *Spain*, who when a Knight falling into want, and being Arrested for Debt, there was a petition to the King to succour him, I, said the King, if he had spent his Estate in mine, or in the Common-wealths service, it were reason he should be provided for by me, or the Common-wealth; men of honour will provide for them that spend themselves in their service, and will not God? will not God do as much, yea, more for them that spend themselves in his service? Surely he will, *Heb.* 11. 16. *But now they desire a better Country, that is, an hea* Is. 42 8 ch. 48, 1

heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a City. As if he should have said, had not God prepared for them a City, had he not made some blessed Provision for them, who left so much for him, who did so much for him, and who suffered such great and bitter things for him, they might well have complained that they had but a bad bargain of it, and that God was a hard Master, and so God should have been ashamed; had not God made such happy and blessed provision for them (who had run through so many dangers and deaths for his sake,) had he not provided and laid up for them according to his Promise, and suteable to his greatness and goodness, his dignity and glory, it would have put God to the blush, to speak after the manner of men. I have read concerning *Dionysius* of *Sicily*, that being extreamly delighted with a Minstrel that sung well, he promised to give him a great reward, and that raised the fancy

ney of the man, and made him ſay better; but when the Muſick was done, and the man waited for his reward, the King diſmiſſed him empty, telling him, that he ſhould carry away as much of the promiſed reward, as himſelf did of the Muſick, & that he had paid him ſufficiently with the pleaſure of his promiſe, for the pleaſure of his ſong; but it will not ſtand with the honour of the King of Kings, to put off his ſervants ſo poorly, whoſe prayers, praiſes, and tears, have been moſt ſweet and delightful Muſick to him; no, he will do like himſelf at laſt, and that his children know. It troubled a Martyr at the ſtake, that he was going to a place where he ſhould ever be a receiving wages, and do no more work. But

Sixthly, That he may make his children Temptation-proof, he hath reſerved for them the beſt things till they come to Heaven; the great things that God hath reſerved for Believers in Heaven were 6. Reaſon.

that which made those Worthies whom this world was not worth temptation-proof, as you may see in that 10. of the *Hebrews* 33, 34, 35 *verses*, and throughout the 11. chapter of that Epistle. The pleasures, the treasures, the dignities and glories that are reserved for Believers in Heaven, make them bravely and nobly to resist all those temptations that they meet with, from a tempting world, or a tempting Devil.

Austin blest God, that his heart and the temptation did not meet together, by the precious things that are reserved for Believers in Heaven, God keeps their hearts and temptations asunder. When *Basil* was tempted with mony and preferment, saith he (*pecuniam da quæ permaneat ac continuo duret, gloriam quæ semper floreat*); give me mony that may last for ever, and glory that may eternally flourish. Satan made a bow of *Jobs* wife (of his rib) as *Chrysostom* speaks, and shot a temptation by her at *Job*, thinking

Basil in 40 Martyrs

[illegible]ve shot him to the heart, *Curse* [illegible] *and dye*, but *Jobs* sincerity and integrity, and his hopes of immortality and glory, was a Breast-plate that made him temptation-proof. Ah Christians! do not you daily find, that the glorious things reserved for you in Heaven, do mightily Arm you against all temptations that you meet with on earth? I know you do. But

Seventhly, God hath reserved the best things for his people, till they come to Heaven, because they are not in this mortal and frail condition able to bear, they are not able to take in the glory that is reserved for them. Glory is such a great, such an exceeding, such an excessive, such an eternal weight, that no mortal is able to bear it; we must have better and larger hearts, and we must have stronger and broader backs, before we shall be capable of bearing that excellent, exceeding and excelling weight of glory that

2 Cor. 4. 17.

The Apostle alludeth to the Hebrew and Chaldee words, *Chabodh & Jakar*, which signifie both weight & glory.

is reserved in Heaven for us; Nay, Glory is such a weight, that when the Saints shall enter into it, if then the Lord should not put under his everlasting Arms, and bear them up by his Almighty power, it were impossible they should be able to bear it; in this our frail mortal state, we are not able to bear the appearance, the presence, the glory of one Angel.

Ah! how much less then are we able to bear the weight of all that glory that is reserved for us, and of which I have given you some glimpses in what I have already said! But

Reason. Eighthly and lastly, The Lord hath reserved the best things for his people till they come to Heaven, because while they are in this world they are under age, they are not come to full age; here Saints are in their non-age, but when they come to Heaven, then they come to their full age, and then they shall have the Inheritance, by the Father of Mercies, freely and fully

Gal. 4. 1, 2, 3, 4. Eph. 4. 10, 11, 12, 13, 14

setled

setled upon them. Children in their non-age are under Tutors and Governours, but when they come to age, then is the Inheritance setled upon them; So, here it is not for us in our non-age to mount into the clouds, to pierce this fulness of light, to break into this bottomless depth of glory, or to dwell in that unapproachable brightness, this is reserved till we come to full age. *Bern. Cant. Serm. 38.*

And thus I have given you the Reasons, why God hath reserved the best and greatest things for his people till they come to Heaven; We shall now come to the Use and Application of this point to our own souls; Remembring that close Application is the very life and soul of teaching. And as a man doth not attain to health by reading of *Galen*, or knowing *Hippocrates* his Aphorisms, but by the practical application of them to remove the disease; so no man will attain to true happiness by hearing, reading or commending what I have spoke, or writ, but by a close Application, and

bringing home of all to his own ſoul. The opening of a point is a drawing of the bow, but the application of the point is the hitting of the Mark, the white; and therefore,

Job 21.7 ---2.2 Pſal.73.3, to 12. compared with the 17.18,19, 20 verſ. Rev.21.8.

First, If God hath reſerved the beſt things for Believers till laſt, then by the rule of contraries, the worſt things are reſerved for Unbelievers till laſt? here wicked men have their Heaven, hereafter they ſhall have their Hell; the time of this life is the day of their joy and triumph, and when this ſhort day is ended, everlaſting lamentations, mournings and woes follow: *Luke* 16.22,23,24,25. *The rich man alſo died, and was buried. And in Hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, & Lazarus in his boſome. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame; but Abraham ſaid, Son, remember that thou in thy life-time received*

receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

Ah sinners, sinners! that day is hastening upon you, wherein you shall have punishment without pity, misery without mercy, sorrow without succour, pain without pleasure, and torments without end, *Psal.* 6. 12. *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup,* Psal. 140. 10. *Let burning coals fall upon them, let them be cast into the fire, into deep pits that they rise not up again.*

Chrysologus, upon that passage in the Gospel, that the Angels carried away poor *Lazarus* into *Abrahams* bosome, and Hell swallowed up the rich Glutton, saith, (*Ecce fratres; mors pauperis totam vitam divitis vicit, & elatio solâ pauperis totam divitis pompam transcendit & gloriam*) Behold Brethren, the very death of the poor man excelleth the whole life of the wicked, & the carrying *Chrysol. Serm. 131*

rying away onely of the poor man transcendeth all the pomp and glory of the rich man.

Charon (in *Lucian*) requesting *Mercurius* to shew him *Jupiters* Palace above; how (says *Mercurius*) that such a Caitiff as thou, whose conversation hath been altogether with black shades & impure ghosts, shouldest set thy foot in that pure place of light, what a dishonour & derogation were that to the place!

Ah sinners! sinners! what a dishonour would it be to God, to Christ to Angels, to Saints, to Heaven, if such wretches as you are shou'd be admitted into that Royal Palace, that Heavenly Paradise above?

Ah! your portion is below, and you are already adjudged to those torments that are endless, easeless and remedilesse, where the worm ne. 14. 11 ver dies, and the fire never goeth out. The day is coming upon you sinners, when all your sweet shall be turned into bitter; all your glory into shame, all your plenty into

scarcity;

[illegible]city; all your joyes into sorrows; all your recreations into vexations, and all your momentary comforts into everlasting torments.

Now you reign as Kings, you look big, you speak proudly, you carry it highly, you walk contemptuously, but there is an after-reckoning, a coming that will appall you, and torture you for ever.

The time of this life is your Summer, but there is a Winter comeing upon you that shall never have end. God could not be just, if your worst were not yet come; neither could he be just, if the Saints best were not yet to come. The time of this life is the Saints Hell, and the Sinners Heaven; but the next life will be the Saints Heaven, and the Sinners Hell. But

Secondly, Then patiently wait for the enjoyment of those great things that are reserved for you in Heaven; Men will wait and wait long for some outward good, and will not you for the best and great-

est

test good? Are there not many things that speak out the greatness of that glory that is reserved for you? As the price that Christ hath paid for it, and the great & glorious things by which it is shadowed out to us as *Canaan*, *Jerusalem*, Paradise and the dignity of the Inhabitants, there being none admitted under the degree of a King, & the great & glorious earnest of the Spirit; and the great care, cost and charge that God hath been at to prepare and fit souls for the enjoyment of it, what do all these things speak out, but that the glory that is reserved for Believers, is great glory, and is it not then worth a waiting for? Let not Satan slaves wait more patiently for a few ounces of Gold, than you do for the Kingdome of Heaven.

Rev. 21.
Rev. 1. 5 6
Ephes. 1. 13, 14.
Col. 1. 12.

Again, as the things reserved for you in Heaven, are great, and therefore wait; So they are certain and sure, and therefore wait; O patiently wait for the enjoyment of them! when the Begger at the door is sure of speeding, he will wait patiently, he

Heb. 6. 16 17, 18, 19

[illegible] will wait unweariedly; the glorious things reserved in Heaven for you, they are made sure and certain to you, by Word, by Covenant, by Oath, by Blood, by the Earnest, by the first fruits, and by Christs taking possession of them in your Rooms, in your steads; therefore patiently wait for the enjoyment of them: O Christians! it is but a very short time that God hath proposed to be between grace and glory between our Title to the Crown, and our wearing the Crown, and our right to the heavenly Inheritance, and our possession of the heavenly Inheritance. Ah Christians, bear up bravely, bear up sweetly, bear up patiently, for it will be but a little, little, little while, before he that shall come, will come and will not tarry, and when he doth come, he will not come (*vacuis manibus*) empty-handed; no, when he comes, he brings his reward with him, *Rev.* 22. 12. When he comes, he will reward thee for every prayer that thou hast made, and for every Sermon

Eph. 2. 6. John 14. 1. 2, 3, 4.

Heb. 10. 35. 36. [illegible] Er[illegible] Mi[illegible] [illegible] Oso[illegible]

mon that thou hast heard, and for every tear that thou hast shed, and for every hour that thou hast patiently waited; and therefore wait patiently till the promised Crown be set upon thy Head. But

Psal. 37. 1
Psal. 73. 3,
4, 5, 6, 7.
Job 21. 7
- 3
Jer. 12. 1, 2

Thirdly, If the best things are reserved for Believers till they come to Heaven, O then let no Believer envy, nor be troubled at the outward prosperity and felicity of the men of the world! What is darkness to Light, Chaff to Wheat, Dross to Gold, Gall to Honey, Pebbles to Pearls, Earth to Heaven? No more is all the glory and felicity that wicked men have in possession, to those great and glorious things that Saints have in reversion; and therefore, O Believer, let not wicked mens prosperity be thy calamity.

Chrys. in 2 ad Cor. Hom. 19.

There is a truth in that saying of *Chrysostom* (*Præstat serpentem provolutum in visceribus habere quam invidiam*;) A man were better have a Serpent tumbling in his bowels, than envy; for if a Serpent have food given

it, it will not feed upon a ; but the more food is given to , the more it gnaweth him, in ose bowels it is. It is the Juſtice envy to kill and torment the en-vious: Envy, it tortures the affe-ctions, it vexes the mind, it inflames the blood, it corrupts the earth, it waſtes the Spirits, and ſo it becomes mans tormentor, and mans execu-tioner, at once; take heed Chriſtians, take heed of an envious eye, for that uſually looks upon other mens en-joyments thorow a Multiplying Glaſs, and ſo makes them appear greater and bigger then they are; and this increaſes torment, this of-ten makes a Hell.

It is reported of *Panormitanus* that at a queſtion being asked before King *Frederick*, what was good for the eye-ſight, and the Phyſitians an-ſwering ſome one thing, ſome ano-ther, *Sannizarius* anſwered that en-vy was very good; at which the company ſmiling, he gave this rea-ſon for it; becauſe that envy makes all things appear bigger then they

are.

are. Ah Christians! Envy is a Serpent, a Devil that should be abhorred and shunned more then Hell it self. O Christian! with what heart canst thou envy wicked mens prosperity, and worldly felicity, if thou dost but lookup to thine own glory, and seriously consider of their sad reckoning, and future calamity? *Dives* was one day ruffling in his Purple Robes, Riches, and worldly glory, & the next day he was rouling and roaring in the flames of hellish misery; and how soon this may be the portion of those thou envyest, who can tell? and therefore rather pity them, then envy them; none need more prayer and pity, than those that want hearts, than those that have neither skill nor will to pity themselves, to pray for themselves; and such are wicked men under their outward prosperity, and worldly glory, *Job.* 21. 7--20. But

Fourthly, If the best things are reserved for Believers till they come to Heaven, O then let all Believers

be

be contented, though they have but short commons in this world! He that is an heir to a great estate, though in his non-age he be kept short, yet this comforts and contents him, that though things are now short with them, it will be but a little while before the Inheritance is setled upon him, and this makes him bear up sweetly and contentedly under all his wants and straits; Ah Christians! Christians! though for the present your wants may be many, and God may cut you short in many desirable enjoyments, yet it will not be long before the Crown, the Inheritance, be fully setled upon you, and then you shall never know what want means more, what short commons means more, therefore be content with your present condition, with your present portion, though it be never so little, never so mean, *Heb.* 13.5. *Let your conversation be without covetousness, and be content with such things as you have* (Or as the Greek hath it, τοῖς παρουσιν, the things that are present) at

Phil. 4.12. 13,14. 1 Tim. 6.6, 8.

Contenti præsentibus. So Beza.

at this time the Hebrews had been plundered of all their goods, and goodly things, *Chap.* 10. 34. And so had nothing, or that which was as good as nothing left; yet they must be content with present things, when they had changed their Raiment for Rags, their Silver for Brass, their Plenty for Scarcity, their Houses for Holes, and Caves, and Dens, yet then they must be content-ed with present things: when men cannot bring their means to their minds, then they must bring their minds to their means; and when this is done, then a litt.e will serve the turn; a very little will serve to carry a man thorow his Pilgrimage, & to bear his charges till he comes to his home, till he comes to Heaven; a little will serve nature, less will serve grace, though nothing will serve a mans lust. I have read of one *Didymus*, a godly preacher who was blind; *Alexander* a godly man, being with him, asked him whether he

If thou live according to nature, thou wilt never be poor; if according to opinion, thou wilt never be rich, said the Heathen. *Jerome.*

he was not much troubled and afflicted for want of his sight? O yes! said *Didymus*, the want of my sight is a very great grie and affliction to me; whereupon *Alexander* chid him, saying, Hath God given thee the excellency of an Angel, an Apostle, and art thou troubled for the want of that which Rats and Mice, and brute Beasts have? And so *Augustin* upon the 12th. *Psalm* brings in God rebuking a discontented Christian thus; What is thy faith? have I promised thee these things? what? wert thou made a Christian that thou shouldest flourish here in this world? So may I say to Christians that are discontented, disquieted and disturbed about the want of this or that worldly comfort; why are you troubled about the want of this or that worldly enjoyment? you that have an interest in God, an interest in the Covenant, a right to Christ, a title to Heaven; you that have so much in hand, and more in hope; you that have so much in expectation, and so

If there were any happiness in Riches the gods would not want them. *Seneca.*

ſo much in reverſion; why do you ſit ſighing for the want of this outward comfort, and complaining for the want of that outward contentment, conſidering what great and glorious things are reſerved in Heaven for you? It was ſaid of the great Duke of *Guiſe*, that (though he was poor, as to his preſent poſſeſſions) yet he was the richeſt man in *France* in Bills, Bonds, and Obligations, becauſe he had engaged all the Noblemen in *France* unto himſelf, by advancing of them; a Chriſtian, though a *Lazarus* at *Dives* doot, yet in reſpect of his propriety in God, and his intereſt in the Covenant, he is the richeſt, and the happieſt man in all the world; and why then ſhould he not be content! Well, remember Chriſtian, that the ſhorteſt cut to riches, and all worldly contentments, is by their contempt; it is great riches, it is the beſt riches not to deſire riches; and God uſually gives him moſt that covets leaſt. When two Mohks came to King *William Rufus* to buy an Abbots

bots place, and indeavoured to outbid each other; a third Monk that came to wait on them, was asked what he would give, he answered not a penny; I came to wait on him that shall have the place, upon which the King gave the waiter the place: Just so doth God often carry it towards his people in this world; they that seek it least, shall have most. *Solomon* begs a wise heart, and God gives him that, and abundance of gold and silver, and honour, and what not, into the bargain: the best way to have much, is to be contented with a little.

I have read of *Dionysius*, how he took away from one of his Nobles almost his whole estate, and seeing him nevertheless continue as chearful and well contented as ever, he gave him that again, and as much more; this is a common thing with God, as *Job*, and many thousands can witness; the best way to have a pound, is to be contented with a penny; the best way to have hundreds, is to be contented with pounds,

Plutarch

Job 1. [illegible] the la[illegible] Job com[illegible]pared.

pounds; and the best way to
thousands is to be contented
hundreds. Ah thou unquiet
discontented Christian! canst
read over that saying of *Ca*
Heathen, and not blush? (*Si*
est quoutar, utor; si non, scio quis
mihi vitio vertunt, quia multis ege
ego illis, quia nequeunt egere:) I h
neither house, nor plate, nor g
ments of price in my hands; wha
have, I can use; if not, I can want
it; Some blame me, because I want
many things, and I blame them, be
cause they cannot want. How ma
thousand Christians in these kno
ing and professing days, might
Heathen put to the blush? O Ch
stians! Christians! Let the remem
brance of the Crown, the King
dom, the Treasures, Pleasures
Glories, that are reserved in Hea
for you, make you bear up swe
ly and contentedly under all you
outward wants in this wor
But

Fifthly, If the best and great
things are reserved for Believers

Aulw. Gellius reports this of him.

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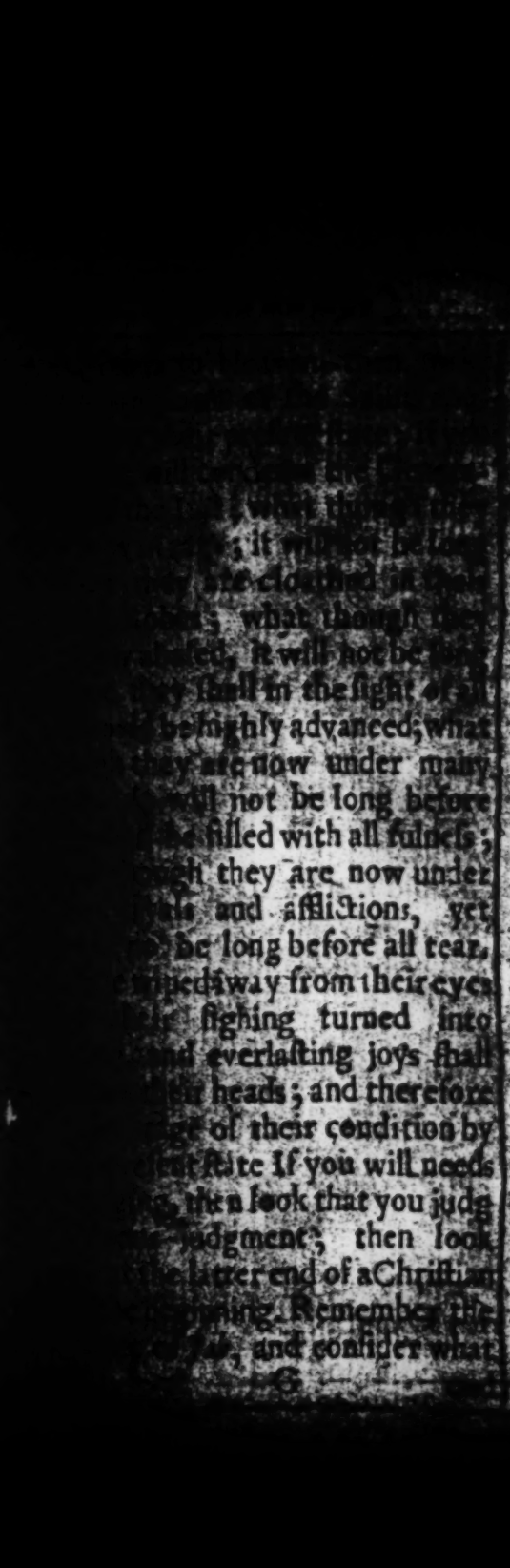


[illegible]

[illegible] what though they [illegible]

[illegible]; it will not be long [illegible] 1 Co. 4. 5.

[illegible] are cloathed in [illegible]

[illegible]; what though they [illegible]

[illegible], it will not be long [illegible]

[illegible] shall in the sight of all [illegible]

[illegible] be highly advanced; what [illegible]

[illegible] they are now under many [illegible]

[illegible] will not be long before [illegible]

[illegible] be filled with all fulness; [illegible]

[illegible] though they are now under [illegible]

[illegible] and afflictions, yet [illegible]

[illegible] be long before all tear, [illegible]

[illegible] wiped away from their eyes [illegible]

[illegible] sighing turned into [illegible]

[illegible] and everlasting joys shall [illegible]

[illegible] heads; and therefore [illegible]

[illegible] of their condition by [illegible]

[illegible] state If you will needs [illegible]

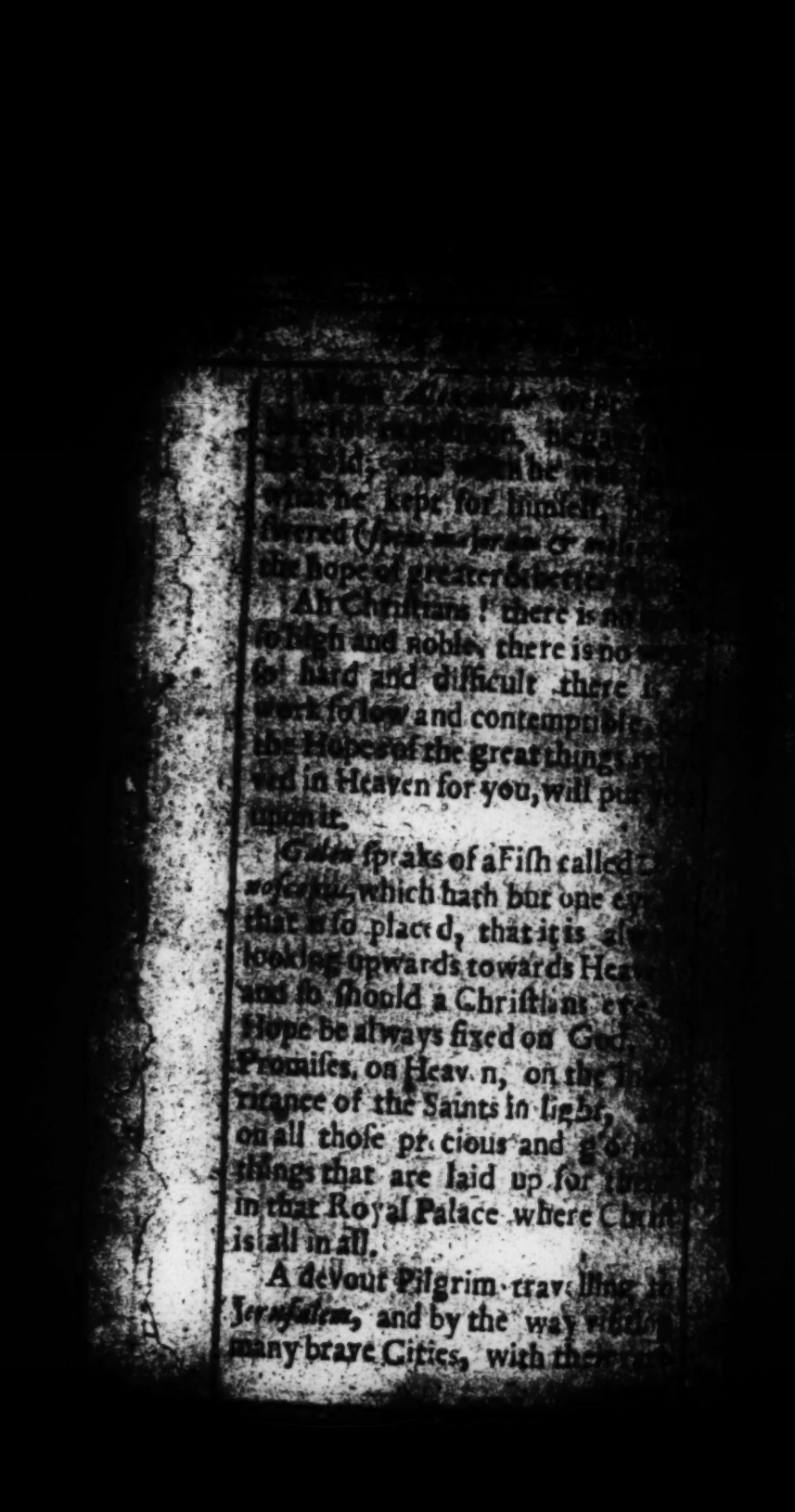
[illegible], then look that you judg [illegible] John 7. 2[illegible]

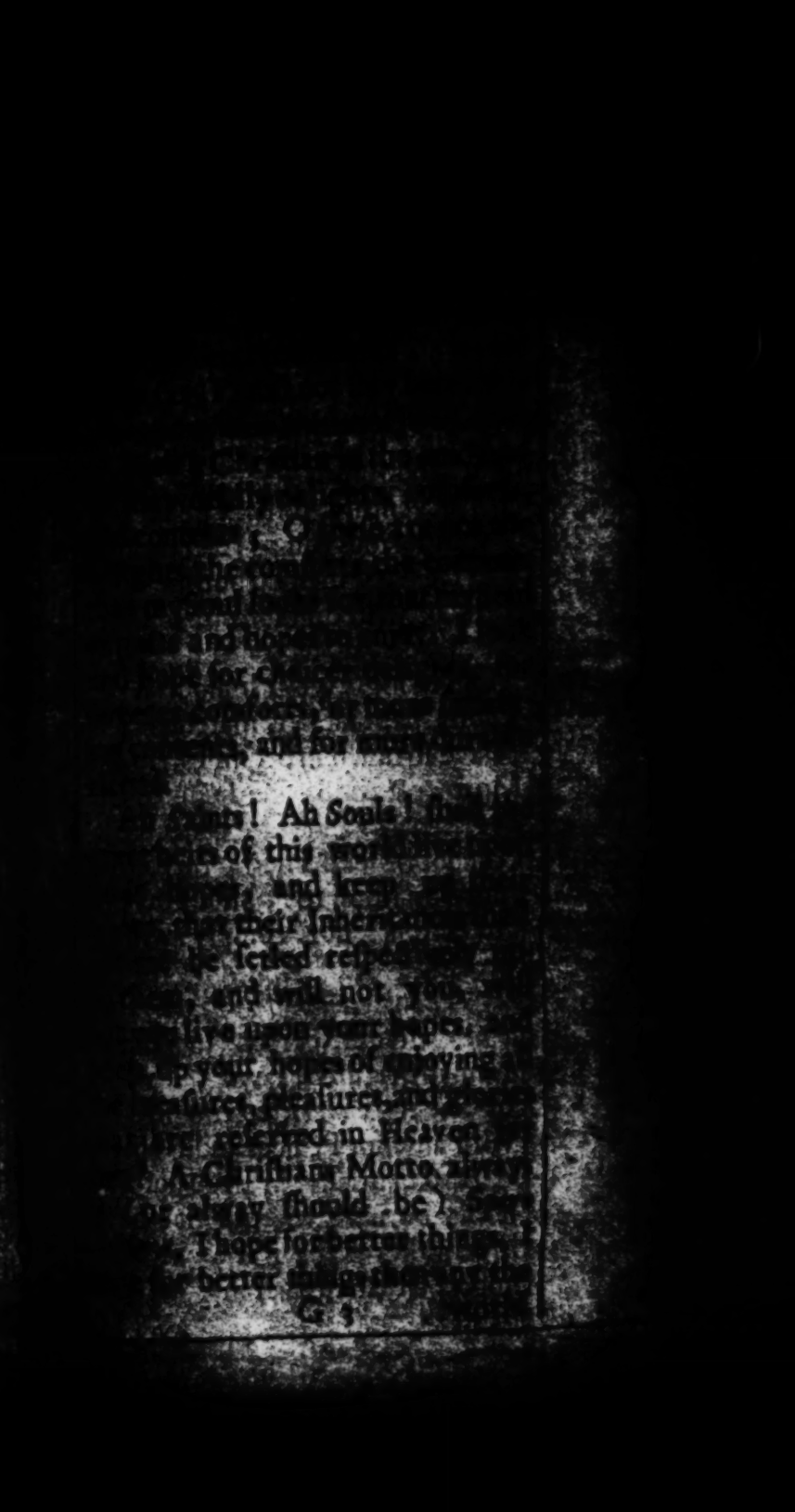
[illegible] judgment; then look [illegible]

[illegible] the latter end of a Christian [illegible] Lam. 5. 1[illegible]

[illegible] Remember the [illegible]

[illegible], and consider what [illegible]





[illegible]

[illegible] and for [illegible]

[illegible] Saints! Ah Souls! [illegible]
[illegible] of this world [illegible]
[illegible] and keep [illegible]
[illegible] their Inheritance [illegible]
[illegible] be settled respectively [illegible]
[illegible] and will not you [illegible]
[illegible] live upon your hopes [illegible]
[illegible] your hopes of enjoying [illegible]
[illegible] pleasures, pleasures, and [illegible]
[illegible] reserved in Heaven [illegible]
[illegible] A Christians Motto always
[illegible] always should be) [illegible]
[illegible] I hope for better things [illegible]
[illegible] better things [illegible]

[illegible]
Christian is always rich [illegible]
though he hath not always [illegible]
in hand. But

Seventhly, if there be such [illegible]
and glorious things reserved [illegible]
in Heaven, then do nothing [illegible]
[illegible] 11. thy of your dignity, nor o[illegible]
[illegible] 14 ry that is laid up for you; your [illegible]
[illegible] 4. ling is high, your honour is g[illegible]
[illegible] 9. your happiness is matchless; [illegible]
have so much in promises, so much
in expectation, and so much in re-
version, as cannot be conceived, [illegible]
cannot be expressed; therefore [illegible]
not you stoop to sin, nor bow do[illegible]
to Satan, nor comply with the
world.

When *Alexander* was moved to
run with some persons of inferious
rank, he refused, saying, It was not
fit for *Alexander* to run in a race
with any but Princes and Nobles.

Ah Christians! are you not more
nobly born? are you not better
bred? have you not more Royal
hopes, than to stoop to [illegible]

[illegible] being [illegible]
[illegible] a [illegible]
[illegible] present, asked [illegible]
[illegible] his Tutor, what he
[illegible] do? and how he should car-
[illegible] himself? his Tutor bade him re-
[illegible] that he was a Prince, that
[illegible] the Son of a King, and this
[illegible] preserve him.

Ah Christians! nothing will pre-
[illegible] you from being bast, like the
remembrance of your present [illegible]
[illegible], and of that future glory that is
[illegible] up for you.

Ah Christians! you are Kings
[illegible]ted, you are Heirs apparent of
a Crown, of a glorious Crown, of
a weighty Crown, of an incorrupti-
ble Crown, of an everlasting Crown
of Glory; O why then should you
[illegible] crowning your selves with Rose-
[illegible]? why then should you take
[illegible] the low enjoyments, & poor
[illegible]ments of this world?

It was a generous speech of (that

[illegible]
ing by a thing that seem[illegible]
Pearl in the dark, sco[illegible]
stoop for it, but bid anothe[illegible]
say, stoop thou for this Pea[illegible]
thou art not *Themistocles*, O le[illegible]
men of the world, stoop, [illegible]
take up the world, O let them [illegible]
practice speaks them out to [illegible]
the world, and to be worsh[illegible]
of the Golden Calf (the worl[illegible]
these dance about it, bow d[illegible]
to it, and take up in it; but [illegible]
Heirs of Heaven divinely scor[illegible]
bow down to earth, or to tak[illegible]
in it, or to be much taken wi[illegible]
It was a good saying of *Senec.* ([illegible]
jor sum & ad majora natus qu[illegible]
[illegible]n. Epist. 5. *mancipium sim corporis mei*) I am [illegible]
great and born to greater th[illegible]
than that I should be as a slav[illegible]
my body.

Ah Christians! you are [illegible]
great, and born to greater [illegible]
than that you should be [illegible]
your bodies, or slaves to yo[illegible]
or slaves to the world; ca[illegible]
riously consider of the gre[illegible]

are reserved in Heaven for you, [illegible] not set your feet upon those [illegible] that men of the world set [illegible] hearts upon? can you look up [illegible] your future glory, and not blush [illegible] be taken with the glory of this World?

What *Alexander* the Great said [illegible] one of his Captains, that was [illegible] *Alexander* (*Recordare nomi-[illegible] Alexandri*) remember the name [illegible] *Alexander*, and see (said he) that you do nothing unworthy of [illegible] name of *Alexander*; So say I, [illegible]ber, O Christian, thy name; [illegible]ber thy dignity and glory, [illegible] see that thou dost nothing unworthy of the one, or the other. [illegible]

Eightly, if the best and greatest [illegible] are reserved for [illegible] Saints till they com[illegible] [illegible]en; then let them [illegible] long to be pos[illegible] of those blessed [illegible] that are reserv[illegible] [illegible]eaven for them. O how do [illegible] of this world long to have

Tota vitæ boni Christiani sanctum desiderium [illegible] the whole life of a [illegible] Christian, is an [illegible] wish saith one.

their estates in their own [illegible]
how do they long to have [illegible]
heritances settled upon them [illegible]
of them wishing their Re[illegible]
dead, that stand between them [illegible]
their inheritances; and others [illegible]
little better nature, wishing [illegible]
in the bosom of *Abraham*, that [illegible]
might come to inherit, and [illegible]
they may suck the sweet, and [illegible]
up their rest in their worldly inh[illegible]
ritances: And shall not the Saint[illegible]
desire and long to be in a full [illegible]
happy possession of that Crown [illegible]
that inheritance, of those [illegible]
that are reserved in Heaven [illegible]
them? Oh Christians! how [illegible]
why is it, that your heavenly *Jeru-*
salem, your mansions above, [illegible]
glorious treasures, suffer not a[illegible]
ly violence, in respect of your [illegible]
nest wishes, and burning desires [illegible]
ter them?

Justin Martyr. Apol. 2.

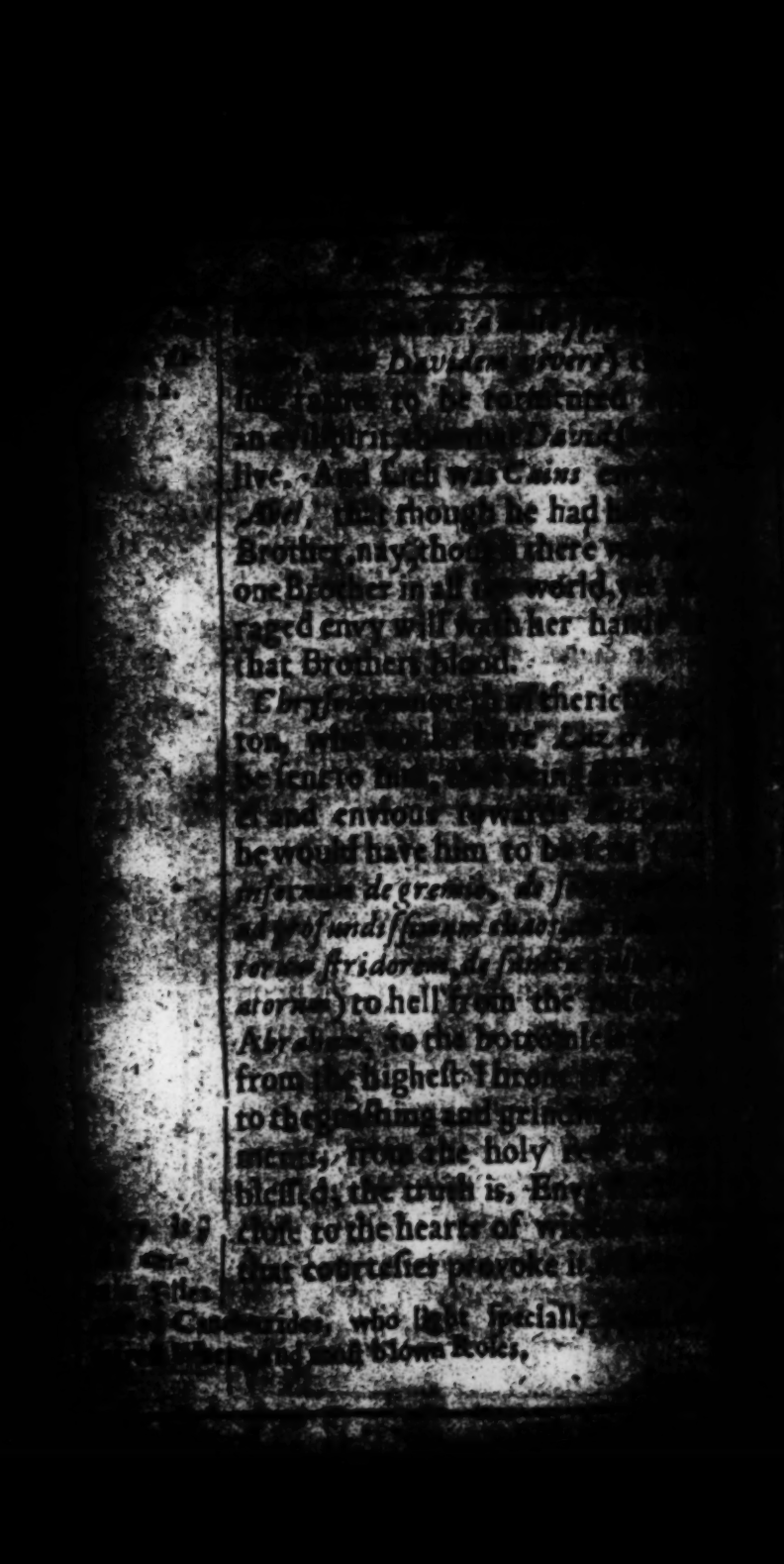
The Primitive Christians [illegible]
hunger and thirst, look and [illegible]
wish and desire after this heav[illegible]
Kingdom, this glorious [illegible]
ance, that the *Roman* State [illegible]

[illegible] as if they [illegible]
[illegible] Kingdom, and [illegible]
[illegible]; but where is that
[illegible] to be found? Most men
[illegible] as if there were no heaven,
[illegible] if heaven were not worth
[illegible] worth a desiring, and hea-
[illegible] a poor, low, contemptible

[illegible] ah Christians! you have
[illegible] better, and therefore be
you [illegible] in desiring and longing
to get into that glorious City, where
[illegible] walls, and gates, are all
[illegible] where Pearl is but as mire
[illegible] and where are all plea-
[illegible] all treasures, all delights, all
[illegible] all contents, and that for
[illegible]; this word forever, is a bottom-
[illegible] depth, a conception without end;
[illegible] a word that sweetens all the
[illegible] above, and that indeed makes
[illegible] to be heaven. I can hardly
[illegible] a Christian that doth [illegible]
[illegible] more after spiritualis, and [illegible]
[illegible] things that are reserved
[illegible] for the Saints, than Ulys-
[illegible] for the smoke of his house

[illegible]
[illegible]
till they come to [illegible]
let not the [illegible] of the w[illegible]
the Saints while they ar[illegible]
this wilderness!

[illegible]5. Ah sinners, sinners! the [illegible]
of God have but little [illegible]
though they have much [illegible]
they have but little in the [illegible]
ever they may have in [illegible]
they have but little in the [illegible]
whatever they may have [illegible]
Fountain; they have but [illegible]
possession, whatever they m[illegible]
in reversion; and therefore [illegible]
envy them: Who but Mo[illegible]
will envy the Child in the Cra[illegible]
or in the Arms, or in his non-a[illegible]
though he be an heir to a great [illegible]
state, in as much as it is out of [illegible]
hand, and he is not in the [illegible]
sion of it? and yet such Mo[illegible]
this world affords, who [illegible]
with envy against Christs [illegible]
ones, though their estates a[illegible]
of their hands. Old [illegible]



[illegible] lowest pla[illegible]

[illegible] If the best [illegible]
[illegible] Bellevers till the [illegible]
[illegible] then let not anyou[illegible]
[illegible] trouble you, nor deject [illegible]
what is thy loss of a house [illegible]
with hands, to one eternal [illegible]
[illegible] what is thy loss of [illegible]
to the [illegible] Robes above? [illegible]
thy loss of Earth to thy gain of [illegible]
[illegible] thy loss of a [illegible]
[illegible] Friends, to the [illegible]
[illegible] God, Christ, Angels [illegible]
the Spirits of the just men [illegible]
perfect?

When *Paulinus Nolanus* [illegible]
was taken from him by the [illegible]
rians, he prayed thus to God: [illegible]
let me not be troubled at the [illegible]
of my gold, silver, honour, &c. [illegible]
thou art all," and much more [illegible]
all [illegible] unto me.

When *Demetrius* asked [illegible]
what loss he had sustained, wh[illegible]
Wife, his Children and Co[illegible]
were all burnt, he answered [illegible]
he had lost nothing, counting [illegible]

bidum jam tolerantes [illegible]
eth to God onely, alwa[illegible]
contentment. Thou ha[illegible]
the clear waters of this li[illegible]
drink of them patiently, when [illegible]
are troubled. But

Eleventhly, If the best [illegible]
are reserved for Believers, till [illegible]
come to Heaven, then let Bel[illegible]
Psal. 33:1 live chearfully, and walk co[illegible]
Ps. 39. 12. tably up and down in this [illegible]
[illegible]. 14. 16 Ah how chearfully and mer[illegible]
[illegible]. 1. 23. many great heirs live! thou[illegible]
[illegible] 10.7 the present things go hard [illegible]
[illegible]. 3 1. them, the hopes of a good [illegible]
[illegible]. 4. 41 tance makes them sing ca[illegible]
sorrow away. It is not for t[illegible]
nour of Christ, nor for the gl[illegible]
the Gospel, to have the Heirs o[illegible]
ven look so sadly, and w[illegible]
mournfully, and so dejected[illegible]
if there were no Heaven, o[illegible]
there was nothing laidup for [illegible]
in Heaven; it becomes not th[illegible]
of glory, with *Rachel*, to [illegible]
Neh. 8. 10. much way to weeping, as to [illegible]
to be comforted. Dost th[illegible]
remember, O Christian! th[illegible]

[illegible] is thy [illegible]
[illegible] strength, thy [illegible]
[illegible] thy prevailing [illegible]
[illegible] thou forgotten, [illegible] the
[illegible] the Lord is thy strength to
[illegible] and thy strength to dye? if
[illegible] why with *Cain* dost thou walk
[illegible] down with a dejected coun-
[illegible], with a cast down counte-
[illegible] A beautiful face is at all
[illegible] pleasing to the eye, but then
[illegible] when there is joy mani-
[illegible] in the countenance; joy in the
[illegible] puts a new beauty upon a per-
[illegible] makes that which before
[illegible] beautiful, to be exceeding beau-
[illegible] puts a lustre upon beauty. So
[illegible] put a lustre, and a beauty
[illegible] Christian, and upon all his
[illegible] his ways, his works; it was
[illegible] made the faces of several
[illegible] to shine as if they had been
[illegible] of Angels. One observes
[illegible] *Chispina*, that she was chearful
[illegible] she was apprehended, and
[illegible] when she was led to the
[illegible] and merry when she was
[illegible] prison; so when she was
bound,

Augustin. in Psal. [illegible]

[illegible]8. Because [illegible] Lord thy God with joyful [illegible] with gladness of heart, for [illegible] of all things; therefore [illegible] serve thine enemies, which [illegible] shall send against thee, in hun- [illegible] in thirst, and in nakedness, [illegible] want of all things; and he shall [illegible] of Iron upon thy neck until [illegible] destroyed thee. Sad souls, [illegible] your wisdom to make [illegible] your daily compa- [illegible] to ponder it seriously in [illegible] as *Mary* did the say- [illegible] Angel. God takes it so [illegible] at his peoples hands, that [illegible] be sad and sighing, la- [illegible] and mourning, when they [illegible] be reioycing and delight- [illegible] themselves in the Lord, for the [illegible] of his mercies; that he [illegible] to pursue them with all [illegible] miseries and calamities to [illegible] death. A sad dejected spi- [illegible] many foul mouths that [illegible] would have stopt, and sads [illegible] precious souls that God [illegible] have gladded, and discoura-

ges, many weak Christ
young beginners, whom
have encouraged and
therefore we need not
God should deal so sadly &
ly with such sad souls, who
little of sadding many at once
God, Christ, the Spirit, and
precious ones, of whom this
is not worthy; Surely there
finitely more in the great
glorious things that are re
for Believers in Heaven, to
and rejoyce them, than there
be in all the troubles, and trials,
flictions and temptations that
meet with in this World, to
grieve and deject them. Ah C
stians, the great and glorious thin
that are reserved in Heaven for y
will afford you such an exube
cy of joy, as no good can ma
as no evil can over-match; wit
the joy of the Martyrs, both anci
and modern. Oh how my he
leapeth for joy, (saith one of the
that I am so near the apprehen
of eternal bliss. But

See Acts and Mon. 1568, 1569, 1570;

Twelfth

[illegible] if [illegible]
[illegible] are reserved for [illegible]
[illegible] come to Heaven, why [illegible]
[illegible] Believers be unwilling to
[illegible], let them rather court it,
[illegible] it comes, sweetly wel-
[illegible]; there is no way to Para-
[illegible] but by this flaming sword;
[illegible] is no way to those heavenly
[illegible], but thorow this dark en-
[illegible] there is no way to life, immor-
[illegible] glory, but by dying; there
[illegible] coming to a clear, full and
[illegible] fruition of God, but by dy-
[illegible] *Augustine* upon those
[illegible] *Gen* 33. 20, 21.
[illegible] *canst not see my face*
[illegible], makes this short,
[illegible] sweet reply; *Then*
[illegible] *let me die, that I*
[illegible] *see thy face. Shall I*
[illegible] (saith one) *yes*;
[illegible] *I die at all, yea,*
[illegible] *then, Lord, if ever: why not now,*
[illegible] *now?* So St. *Andrew*, saluting
[illegible] Cross on which he was crucified,
[illegible] out, *Take me from men, and re-*
[illegible] *me to my Master.* So *Lawrence*
Sanders

So *Moses Jacob* [illegible] old *Simeon.*
So *Cowper, Nay*[illegible] *ton, Fanium, Cyprian* young Lord *Harrington*, and others. [illegible] *Præcipit ut quisque vitam suam futuri desiderio laboret, præsentiam tædio.* Bern.

[illegible]

[illegible] I know [illegible]

[illegible] let me a [illegible]

[illegible] case with you [illegible]

[illegible] I may work you [illegible]

[illegible] a willingness to [illegible]

[illegible] desire death, to long [illegible]

[illegible] that so you may come to [illegible]

[illegible] ion of whatever is reserv[illegible]

[illegible] aven for you; and that [illegible]

[illegible] beseech you Christians, tell

[illegible] Can Death dissolve that

[illegible] union that is between you

[illegible]? No, *Rom.* 8. 35.——

[illegible] why then are you unwi[illegible]

[illegible] as long as in death your

[illegible] Christ holds good! [illegible]

[illegible] and *Jonathan* were [illegible]

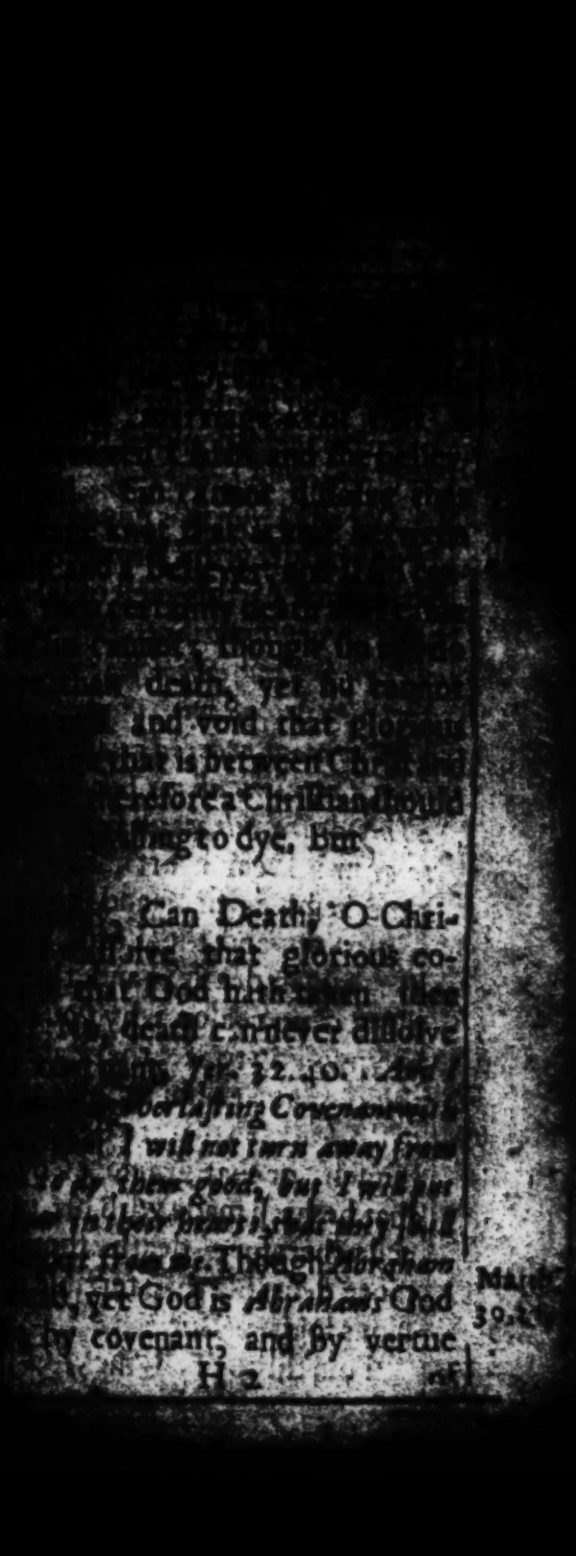
[illegible] so in death, a Believer [illegible]

[illegible] not parted, but more [illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible] for [illegible]
Dough to be separated [illegible]
[illegible] 17. Dough, after it is once [illegible]
[illegible] turneth the nature of the [illegible]
[illegible] into itself, so it is impo[illegible]
in life or death) for the [illegible]
to be separated from [illegible]
Christ in respect of union [illegible]
Saints, as nearly as the [illegible]
the very Dough, so incor[illegible]
one into another, as if Ch[illegible]
they were one lump. But [illegible]

Secondly, (For I shall but [illegible]
upon things) tell me, O Ch[illegible]
who art unwilling to dye [illegible]
ther death can dissolve [illegible]
that marriage-knot, that [illegible]
Spirit on Christs side, and [illegible]
on thine, is knit betw[illegible]
Mat. 25. 1, 2. and thy Soul? no, death [illegible]
tie that knot, *Hos.* 2. 19. [illegible]
Rom. 7. 1, 3, 4. why then O Christian! [illegible]
willing to die, as long as [illegible]
riage-knot holds fast [illegible]
and thy Soul? I [illegible]



[illegible] death, yet [illegible]
[illegible] and void that glorious
[illegible] that is between Christ and
[illegible] therefore a Christian should
[illegible] ing to dye, but

[illegible] Can Death, O Chri-
[illegible] dissolve that glorious co-
[illegible] that God hath taken thee
[illegible] death can never dissolve
[illegible] Jer. 32. 40. *And I*
[illegible] *Overlasting Covenant with*
[illegible] *I will not turn away from*
[illegible] *to do them good, but I will put*
[illegible] *in their hearts, that they shall*
[illegible] *from me.* Though *Abraham*
[illegible], yet God is *Abrahams* God
[illegible] by covenant, and by vertue

Math. 39. [illegible]

of death? why should [illegible]
willing to die?

When *David* was upon his [illegible]
bed, he drew his strength [illegible]
lation out of this well of salva[illegible]
the Covenant: 2 *Sam.* 23. 5. *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow*: Dear hearts, The Covenant remains firm and good between you and the Lord, both in life, and in death; and therefore there is no reason why you should be unwilling to die; there are two things that are impossible for God to do, *viz.* to die, to lie, or deny himself, or that gracious Covenant that he hath made with his people, and therefore death should be more desirable than terrible to gracious souls. But

Fourthly, Tell me, O Chri-

nant of my grace [illegible]
Lord, that [illegible] mercy on thee.
love of Jesus Christ was to *Lazarus* when dead, *John* 11. 11, *Our friend Lazarus sleepeth*; by all which it is most evident, that death cannot dissolve that precious love, that is between the Lord and his children. O why then are they afraid to die? why then do they not long to die, that they may be in the everlasting arms of divine love? the love of the Lord is everlasting, it is a love that never dyes, that never decayes, nor waxes cold; it is like the stone *Asbestus*, of which *Salinus* writes, that being once hot, it can never be cooled again. Death is nothing but a bringing of a loving Christ, and loving souls together; why then should not the Saints rather desire it, then fear it, or be dismayed at it? But

Fifthly, Can Death, O thou believing soul, dissolve those gracious grants, or those grants of grace that the Lord hath vouchsafed to thee, as the grant of reconciliation [illegible]

[illegible] the grant of [illegible]
[illegible] of remission, &c. [illegible]
[illegible] cannot dissolve any of these
[illegible] grants, *Rom.* 11. 29. for the
[illegible] calling of God are without
[illegible], why then, O Christian,
[illegible] unwilling to die? indeed,
[illegible] in the power of death, to
[illegible] void any of those noble and
[illegible] grants that God hath
[illegible] to thee, thou mightest
[illegible], and unwilling to dye;
[illegible] that being a work too great, and
too hard for death to accomplish,
why shouldest thou not in a holy
triumphing way, say with the A-
postle, *O Death, where is thy sting?*
O grave, where is thy victory? The
sting of death is sin, and the strength
of sin is the Law. But thanks be to God
[illegible] giveth us the victory, through
[illegible] Jesus Christ. A Christian upon
[illegible] account of what is laid up for
[illegible] may, and ought divinely to
[illegible] death; as this precious
[illegible] a little before she breath'd
[illegible] last into the [illegible]

1 Cor. 55, 5[illegible]

Christ, she called for a Can[illegible] Come, saith she, and see death; [illegible] this she spake smilingly, out [illegible] ving death in a holy sense, b[illegible] free both from the pains of de[illegible] and from the fear of death, [illegible] knew him in whom she had b[illegible]
2 Tim. 1. 12. lieved; she knew right well th[illegible] death could not dissolve those gracious grants that God had vouchsafed to her, and therefore when she came to it, she made no more of it to die, then we to dine. But

Sixthly, Tell me, Christians, did not Christ come to deliver you from the fear of death? yes, he did come into the world, and did take our nature upon him, that he might deliver us from the fear of death, *Heb.* 2. 14, 15. Why then should you be unwilling to die? Tell me, hath not Christ disarmed death of all its hurting power, and taken away its sting, that it cannot harm you? yes, he hath, 1 *Cor.* 15. 55. 56, 57. why then should you be unwilling to die? tell me, Souls, will not Christ be with you

in

hour, will be not ſtand by
though others ſhould deſert
yes, we have it under his
hand, that he will be preſent
us, and that he will neither
ng nor dying leave us, nor for-
e us, *Pſal.* 23.4. *Heb.* 13.5,6. why
n ſhould you be unwilling to
? Tell me, Oh trembling Chri-
ans, ſhall death be any more to
on then a change, a change of
ace, a change of company, a
hange of employment, a change of
ployment? no certainly, death to
s will be but a change, yea, the
ppieſt change that ever we met
h, *Job* 14. 14. *John* 11. 26.
Theſſ. 4.14. why then ſhould you
unwilling to die, ſeeing that to
is nothing but to change Earth
Heaven, Raggs for Robes,
ſs for Crowns, and Priſons for
aces, &c? But tell me once
Chriſtians, hath not Jeſus
, by his lying in the Grave,
ed the Grave, and perfumed
ſweetned the Grave? hath he
by his blood and death purcha-

Ejus eſt timere mortem qui ad Chriſtum nolit ire. Let him fear death that is loth to go to Chriſt. *Cyprian.*

ſed for you a ſoft and eaſie bed
the grave? yes, we believe
hath done all this for us: O w
then ſhould you be unwilling t
die; once more tell me, Chriſtian
will not Jeſus Chriſt raiſe you out
of the grave, after you have taken a
ſhort nap? will he not cauſe you
to hear his voice? will he not call
you out of that withdrawing room,
the grave, and bring you to im-
mortality and glory? yes, we be-
lieve he will, *John* 6.39,40. 1 *Cor.*
15. 1 *Theſ.* 4.14. --- *ult.* O why
then ſhould you be unwilling to
die? O why ſhould you not upon
all theſe accounts long for it, and
whenever it comes, readily and
willingly, cheerfully and ſweetly,
embrace it? Oh Chriſtians, Chri-
ſtians, let but your hopes, and your
hearts be more fixed upon the things
that are reſerved in Heaven for you,
and then you will neither fear
death, nor feel it when it comes.
But

Seventhly, Death will perfectly
cure you of all corporal and ſpiri-
tual

diſeaſes at once: As the
and the unbelieving
ulcerous body, and the polluted
Now your bodies are full of
full of ache, full of diſeaſes,
full of diſtempers, ſo that your wiſeſt Phyſitians know not what to
to you, nor what to do with
you, nor how to cure you; it is often with your bodies, as it was with the civil and eccleſiaſtical body of the Jews, *which from the ſole of the foot, even to the crown of the head, was full of wounds, bruiſes, and putrifying ſores*; but now death will perfectly cure you all, death will do that for you, that you could not do for your ſelves; death will do that for you, that all your friends could not do for you; death will do that for you, that the ableſt and wiſeſt Phyſitians could not do for you, it will cure you of every ache, of every ſore. At *Stratford Bow*, in Queen *Mary's* days there was burnt a lame man and a blind man at one ſtake; the lame man after he was chained to the ſtake, caſting away his crutch, bade the blind

blind man, be of good comfort, death (saith he) will cure thee of thy blindness, and thy lameness.

Ah Christians! Death will cure you of all your infirmities, of your distempers, and why then should you be unwilling to die? *Mecœnas* in *Seneca*, had rather live in many diseases, then die; but I hope better things of you, for whom Christ hath died.

And as death will cure all your bodily diseases, so it will cure all your soul-distempers also. Death is not *mors hominis*, but *mors peccati*, not the death of man, but the death of his sin (*peccatum erat obstetrix mortis & mors sepulchrum peccati*) Sin was the Mid-wife that brought death into the world, and death shall be the Grave to bury sin. Death shall do that for a Christian, that all his duties could never do, that all his graces could never do, that all his experiences could never do, that all ordinances could never do, it shall at once free him

from

[illegible] perfectly and [illegible]
[illegible] sin, yea from all possibility
[illegible] sinning more.

The *Persians* had a certain day
[illegible] the year, in which they used to
[illegible] all Serpents, and venomous crea-
tures; such a day as that will the
[illegible] of death be to their sins, who
[illegible] interested in a Saviour. When
[illegible]*pson* died, the *Philistims* also
[illegible] together with him: So when
a Believer dies, his sins dy with him,
death came in by sin, and sin goeth
out by death. As the worm kills
the worm that bred it, so death
kills sin that bred it.

Heb. 1[illegible]
23. Rom.
7. 1 Cor.
5. 26.

And why then should Christians
be afraid of death, or unwilling to
[illegible], seeing death gives them a writ
[illegible] ease from infirmities and weak-
[illegible], from all aches and pains
[illegible] and gripings, distemper and
[illegible]ses, both of body and soul?
[illegible] reports of his *Achilles*, that
[illegible] rather be a servant to a poor
[illegible]ntry-Clown here in this world,
[illegible] to be a King to all the souls
[illegible]rted, and the truth is, the most
famous

famous Heathens have prefer[illegible] meanest life on earth, above all [illegible] hopes they had of a better life; but I hope better things of you Christians, and that upon this very ground, that death will certainly and perfectly cure you of all bodily and soul distempers at once. But

Eighthly, Is not your dying day an inevitable day? why yes, yes: why then should you be a raid to dye? why should you be unwilling to dye, seeing that your dying day is a day that cannot be put off? the daily spectacles o mortality which we see before our eyes, clearly evince this truth, that all must dye? it is a Statute-Law in Heaven, that all must dye; all men and women are made up of dust, and by the Law of Heaven they must return to dust. All have sinned, and therefore all must dye; the core of that Apple which *Adam* eat, sticks in the throats of all his children, and will at length choak them all, one by one.

Eccl. 2. 16.
Eph. 1. 5
Heb. 9. 27
Gen. 2. 19
Rom. 6. 23

Masius in ult. cap. Josh v 32

Masius (out of *Jacob Ediscenus Syrus*,

[illegible] faith, that when *Noah* went into the Ark, he took the bones of *Adam* with him, and that when he came out of the Ark, he divided them among his sons, giving the head, as the chiefest part, unto his first-born, and therein as it were saying unto them; Let not this delivery from the Flood make you secure, behold your first Parent, and the beginning of mankind; you must all, and all that come from you, go unto the dust to him. What day is there that passes over our heads, wherein the Lord doth not by your mortality, preach many Sermons of mortality to us? and therefore why should we be unwilling to pay that debt, that all owe, and that all must pay. And that so many daily pay before our eyes; But

Ninthly, A Believers dying day is his best day, and why then should he be unwilling to dye? *Eccles. 7. 1. A good name is better than precious Ointment*, speaks of some who lamented and celebrated their deaths, &c.

Ambros[illegible] side Re[illegible] mens bir[illegible]

ointment: and the day of death the day of ones birth; in reſpect of profit, pleaſure, peace, ſafety, company, glory; a Believers laſt day is his beſt day, and why then ſhould a Believer be unwilling to die? In a Printed Sermon on this very Text I have proved this Truth at large, and to that I refer you, who deſire further ſatisfaction about this truth. But

Rev. 14. 13. c. 21. 4 Job 3. 13, 14, 15, 16 Iſa. 57. 1, 2

Tenthly, A Believers dying day is his reſting day, it is his reſting from ſin, from ſorrow, from affliction, from temptation, from deſertion, from diſſention, from vexation, from perſecution, & from all bodily labour; And therefore why ſhould a believer be unwilling to dy ſeeing that for him to die is no more but to reſt? but of this reſt I have ſpoken largely before, and therefore a touch may be enough in this place. But

Eleventhly, the Saints dying day is their reaping day, now they ſhall reap the fruit of all the prayers that ever they have made, and of all

[illegible] Sermons that ever they have [illegible]rd, and of all the tears that ever [illegible]y have shed, and of all the sighs [illegible] groans that ever they have [illegible]ht, and of all the good words [illegible] ever they have spoke, and of [illegible] the good works that ever they [illegible]ve done, and of all the great [illegible]ings that ever they have suffered, [illegible], now they shall reap the fruit of [illegible]ny good services, which them[illegible]lves had forgot. *Lord, when saw [illegible] thee hungry and fed thee, or thir[illegible], and gave thee drink, or naked, and [illegible]athed thee, or sick, or in prison, and [illegible]ited thee?* They had done many [illegible]od works, and forgot them, but [illegible]rist records them, remembers [illegible]m, and rewards them. *Sabinus* [illegible] *Seneca* could never in all his life[illegible] remember those three names [illegible] *Homer*, *Ulysses* and *Achilles*, and [illegible] bad memories have many Chri[illegible]ans in spirituals; but our Lord [illegible]us, as he hath a suit and tender [illegible]art, so he hath an Iron memory; [illegible] remembers not only the best [illegible] greatest services, but also the least

2 Cor. [illegible]
Gal. 6. 7. [illegible] 9.

Mat. 25. 34.--41.

least and lowest services that have been done by his people? and remembers them to reward them a bit o' bread, a cup of cold water shall not pass without a reward therefore it is good counsel one gives (*Nunquam quem veniat Dominus invenias imparatos: sed semper vultus suspensos expansusque sinus habentes, ad largam Dominis benedictionem.*) Let the Lord when he comes never find us unready; but always with our faces looking up towards him, alwayes having our bosoms open, our laps spread abroad, as looking to receive a large blessing from him, Christians, however Christ may seem to forget your labour of love, and to take no notice (or but little) of many good services that you have done for him, his Name, his Gospel, his People; yet when you dye, when you come to Heaven, you shall then reap a plentiful, a glorious crop (as the fruit) of that good seed, that for a time hath seemed to be buried and lost, when morrality shall

mortality, you shall then
hat bread which long before
ast upon the waters; therefore
ot, O Christian, afraid to die!
t, O Christian, unwilling to die!
thy dying day will be thy reap-
day. But

welthly. Thy dying day, O
ver! will be thy triumphing
Now thou shalt gloriously
mph over Sin, Satan, the World,
own base heart, yea, and over
at self. I readily grant, that if
consider Believers in Christ as
was a publick person, they
e then already triumph'd over
palities and powers; what
did in his greatest transacti-
he did as a publick person, re-
enting all his chosen ones; he
ed as a publick person, repre-
ng all his Elect; he died as a
k person, representing all his
ous ones; he rose, he ascen-
and now he sits in Heaven as
lick person, representing all
ildren. *Ephes.* 2. 6. *And hath*
raised us up together, and made us sit

Heb. 6.

Joh. 11. 2

together in heavenly Places in Jesus. Christ hath taken [illegible] childrens rooms in Heaven [illegible] hand; Christ hath already [illegible] possession of Heaven in their [illegible] in their stead; they do now [illegible] gether in Heavenly Places [illegible] Christ Jesus. And so when [illegible] Christ spoiled Principalities [illegible] Powers, and triumphed openly [illegible] ver them on the cross, he did [illegible] as a publick Person, representing [illegible] his children, who triumph'd in [illegible] triumph over all the Powers [illegible] darkness; and therefore in this [illegible] Believers have already triumph [illegible] yea, and I readily grant, that [illegible] lievers, even in this life, by ve[illegible] of their union and communion [illegible] Christ, and by vertue of his grace [illegible] presence, influence and assistance [illegible] they do always triumph, as the [illegible] postle speaks, 2 *Cor.* 2.14. *Now thanks be unto God which [illegible] causeth us to triumph in Christ.* [illegible] lievers now are more then con[illegible] rors, they are triumphers over [illegible] world, the flesh, and the [illegible]

Ephes. 8 Col. 3. 14, 15.

A plain Allusion to the Roman Triumphs 1 John 2. 13, 14.

Rom. 8. 37 1 John 4. 4.

[illegible] so routed Satan upon the [illegible] (said *Ignatius*) that he never [illegible] either hears or sees the [illegible] but he falls a shaking and [illegible]ling. Believers, by holding [illegible] to Satan the Cross of Christ in [illegible]rms of Faith, and by their lay[illegible]hold on his Cross, and pleading [illegible]ross, they do easily, they do [illegible]ently overcome him, and tri[illegible] over him: but notwithstand[illegible] all this; Ah, how often doth the [illegible] of Saints find the world, the [illegible] and the Devil triumphing sad[illegible] over them? Now a Christian [illegible]mphs over Satan, by and by [illegible]ist withdraws, and then Satan [illegible]mphs over him; Now the Be[illegible]er leads captivity captive, anon [illegible] Believer is led captive; this day [illegible]int gets the wind and the hill [illegible] Satan, and beats him quite out of [illegible] field; the next day Satan draws [illegible]th, and falls on with new forces, [illegible] new arguments, with fresh [illegible]ngth, and then puts a Christian [illegible] retreat, I too often to a rout; [illegible] many a battel a Christian is worsted,

Rom. 7 14 to the end

The Romans used in all their battels, to lose at first to win at last it is so with Christians

worsted, and much ado he to come off with his life; O now death, that brings a Chri to a full, perfect, compleat, a lute, and perpetual triumph o the world, the flesh, and the D Now a Christian shall for ever h the necks of these enemies u his feet; Now these enemies sha for ever disarmed, so that they never be able to make resist more, they shall never strike str more, they shall never affront a liever more, they shall never lea Believer captive more, &c. Q w then should Believers be afraid dye, be unwilling to dye, seei that their dying day is their t umphing day? But

Hos. 2 19, 20.

Thirteenthly, as a Believers d ing day is his triumphing day; so Believers dying day is his marriage day; in this life we are onely be troth'd to Christ, in the life to come we shall be married to Christ; here Christ and the Believer is near, but death will bring Christ and the Be liever nearer; here Christ and the Be-

...er is ask'd, and all things are ...ed on between them, onely the ...riage-knot must be tied in Hea- Rev. 19 ...ven, the marriage-supper must be ...ept in Heaven; And therefore se- ...veral of the Martyrs on their suf- ...fering-days, on their dying-days, ...they have invited several to their ...marriage, as they have phrased it, ...knowing right well, that their dy- ...ing dayes would be their marriage- ...dayes to Christ, the very thoughts ...of which hath so raised, and cheared, ...so warmed, and inflamed their ...hearts, that they have made nothing ...of death, that they have out-braved ...death, that they have, to the great ...joy of their friends, and to the a- ...mazement and astonishment of their ...enemies, more resolutely, friendly, ...and sweetly imbraced death, than ...they have their neareſt and deareſt ...relations. But in the

Fourteenth place, A Christians ...dying day, is his transplanting day; ...death transplants a Believer from ...earth to Heaven, from misery to glory;

glory; death (to a *Saint*) [illegible]
thing but the taking of a [illegible]
flower out of this wilderneſs, [illegible]
Ob. 14. 14 planting of it in the Garden of [illegible]
radice; it is nothing but a taking [illegible]
a Lilly from among Thorns, [illegible]
planting of it among thoſe ſwe[illegible]
Roſes of Heaven, which God de[illegible]
lights to wear always in his bo[illegible]
ſome: death is nothing but the ta[illegible]
king off of a Believer fully from th[illegible]
ſtock of the firſt *Adam*, and th[illegible]
planting of him perfectly and per[illegible]
petuallyinto that glorious ſtock, the
ſecond *Adam*, the Lord Jeſus, who
is bleſſed for ever. Death is nothing
but the taking off of a believer fro[illegible]
a more barren ſoil, and planting o[illegible]
him in a more fruitful ſoil. Here
ſome Chriſtians bring forth thirty
Mat. 13. 8. 25. fold, others ſixty, and others a hun-
dred-fold; but Heaven is ſo fruitful
a ſoil, that there are none there but
ſuch as abound in the fruits of righ-
teouſneſs and holineſs, but ſuch as
bring forth a thouſand-fold, yea,
many, thouſand-fold; Here our
hearts are like the Iſle of *Pathmos*,
[illegible]

which brings forth but little fruit, but when they ſhall by death be tranſplanted to Heaven, they ſhall be like the Tree in *Alcinous* Garden, that had always bloſſoms, buds, and ripe-fruits, one under another.

In the Iſland of St. *Thomas* (on the back ſide of *Africa*) in the midſt of it is a Hill, and over that a continual Cloud, wherewith the whole Iſland is watered and made fruitful. Such a Cloud will Jeſus Chriſt be to all thoſe precious ſouls that ſhall be tranſplanted from Earth to Heaven.

O why then ſhould Believers be unwilling to dye, ſeeing that their dying day is but a tranſplanting day of their ſouls from Earth to Heaven, from a Wilderneſs to a Paradiſe? But in the

Fifteenth place, As a Believers dying day, is the day of his tranſplantation, ſo his dying day is the day of his coronation: Here Believers are Kings elected, but when they die, they are Kings crowned;

now they have a Crown in reversion, but then they shall have a Crown in possession; Now they
Iam. 1.12 have a Crown in hope, but then
Rev. 2.10 they shall have a Crown in hand. Death will at last bring the soul to a Crown without thorns, to a Crown without mixture, to a righteous Crown, to a glorious Crown, to an everlasting Crown: Though a Crown be the top of Royalty, and though beyond it the thoughts and wishes of mortal men extend not, yet most may say of their Earthly Crowns, as that King said of his, O Crown! more noble then happy; but death will set such a Crown upon a Believers head, as shall always flourish and
Ps. 132.18 as shall make him happy to all Eternity; here the Believer, (as his Saviour before him) is crowned with thorns, but death will turn that Crown of thorns into a Crown of pure gold.

Psal. 21.3. Upon a triumph, all the Emperour *Severus* his Souldiers, for the greater pomp, were to put on Crowns of Bays on their heads, but there

there was one Chriſtian among them that wore his Crown on his arm; and it being demanded why he did ſo, he anſwered (*Non decet Chriſtianum in hac vita coronari*) it becomes not a Chriſtian to wear his Crown in this life: The Truth is a Chriſtians Crown never ſits ſo faſt, nor never ſo well becomes him, as when it is put on by a hand of death. Here moſt Princes Crowns are the fruits of unrighteouſneſs, but death will at laſt put upon the believer a Crown of Righteouſneſs, or a righteous Crown: & ſo it is called, not only becauſe it is purchaſed by the righteouſneſs of Chriſt, but alſo to diſference it from thoſe unrighteous Crowns, or Crowns of unrighteouſneſs, that the Princes of this World put upon their own heads; earthly Crowns are corruptible, but death will put on the heads of Believers an incorruptible Crown

2 Ti. 4 7. 8

1 Co. 9. 25.

Worldly Crowns are fading and withering. Though King *William* the Conquerour was crowned three times every year (during his reign)

at three several places, *viz. Gloucester, Winchester* and *Westminster*, yet how soon did his Crown fade and wither.

1 Pet. 5. 4. But death will put such a Crown upon the Believers head; as shall never fade nor wither. Worldly Crowns are tottering and shaking; most Princes Crowns hang but on one side of their heads, and all their interest, power and policy, cannot make them sit fast on both sides; but death will put upon the heads of Believers an immortal Crown, an unmovable Crown, an everlasting Crown, an eternal Crown, a Crown that none can shake, that none can take, that none can conquer or overcome.

Rev. 2. 10. 17, 18. Oh! Why then should Christians be afraid to die, or unwilling to die, seeing that their dying day is but their Coronation day? who would be unwilling to ride to a Crown thorow a dirty Lane, or a rainy day. But in the

Sixteenth place, A gracious Soul shall never die till his work be finished,

niſhed, and he prepared to die, and why then ſhould he be unwilling to dye; when his work is done, and he prepared to go home? when God hath no more work for you to do in this world, why then ſhould you be unwilling to dye, to go home? now till your work be finiſhed that God hath cut out for you in this world; no power nor policy ſhall ever be able to cut off the thred of your lives in deſpite of all the world, and all the powers of Hell; you ſhall do that work, be it more or leſs, that God hath appointed you to do in this world. The life of Chriſt was very often in danger, both among pretended friends and profeſſed foes, but yet he ſtill eſcapes all the ſnares that they had laid for him, and all the pits that they had digged for him; and that upon this very ground, *That his time was not yet come, his hour was not yet come,* John 7. 30. *Then they ſought to take him but no man laid hands on him, becauſe his hour was not yet come.* ch. 8. 19, 20. *Then ſaid they unto him,*

God often bridles wicked mens malice and fury invisibly.

where is thy Father? Jesus answered, Ye neither know me nor my Father, if ye had known me, ye should have known my Father also. These words spake Jesus in the Treasury, as he taught in the Temple, and no man laid hands on him, for his hour was not yet come. God can and will secure his people from the rage and malice of their enemies, by a secret & invisible hand of Providence, till they have finished the work that he hath set them about in this world. *David* was surrounded with Enemies on all hands, but yet in spight of them all he keeps up till his work was done, *Act.* 13. 36. For *David* after he had served his own Generation by the Will of God, fell asleep; though many thrust sore at him, yet he did not fall asleep, he did not die till he had served his Generation. Bonds and afflictions waited on *Paul* in every City, so in that 2*Cor.* 11. 23, 28. *In stripes above measure, in prisons more frequent, in deaths often.* O the *Jews* five times received I forty stripes save one (the Lord commanded that the number

Acts 20. 23.

of

of ſtrokes ſhould not exceed forty, *Deut.* 25.3. and therefore the *Jews* that they might not tranſgreſs that Law, gave one leſs. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack, a night and a day *I* have been in the deep, in journeying often, in perils of waters, in perils of robbers, in perils by mine own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Wilderneſs, in perils in the Sea, in perils among falſe Brethren, in wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſting often, in cold and nakedneſs; and yet notwithſtanding all theſe hazards, hardſhips, dangers, deaths: *Paul* lives, and bravely bears up till his work was done, his courſe finiſhed, 2 *Tim.* 4.7,8. *I have fought a good fight, I have finiſhed my courſe; I have kept the faith.* And ſo in that, *Rev.* 11.7. *The beaſt that aſcended out of the bottomleſs Pit, and that made war againſt the two Witneſſes, could not overcom them nor kill them, till they had finiſhed their*

Act. 16. 23. Acts 14. 19, 27.

testimony. Christians shall live to finish their testimony, and to do all that work that God hath cut out for them to do, in spight of all the beasts in the World, in spight of Hell, or Antichrist.

It was so with *Ambrose*, a certain Witch sent her spirits to kill him, but they returned answer, that God had hedged him in as he did *Job*, so that they could not touch him.

Another came with a sword to his Bed-side to have killed him, but he could not stir his hand, till repenting, he was by the prayer of *Ambrose* restored to the use of his hands again; no means, no attempts could cut him off till his work was done.

So for *Luther* a poor Friar to stand so stoutly against the Pope, this was a great Micacle, but that he should prevail against the Pope as he did, this was a greater, and that after all he should die in his Bed (notwithstanding all the enemies he had, & the several designs they had to have destroyed him)

that

this was the greatest of all; and yet for all that the Pope, or the Devil his Father could do, *Luther* when he had finish'd his Testimony, dies in his bed: O why then should any Christian be unwilling to die, seeing he shall not die till his work be done, till his Testimony be finished?

And as a Believer shall not dye till his work be done, so he shall not die till he be prepared to die. A Believer is always habitually prepared to die, I e. e i then when he is not actually prepared, yet then he is habitually prepared to die; for he hath not his Ark to build, nor his Lamp to trim, nor his Oyl to buy, n'r his Pardon to seal, nor his Peace to make, nor his Graces to get, nor his Interest in Christ to seek, n r Divine favour to secure, nor a Righteousness to look after, *&c.* That promise is full of honey and sweetness that you have in *Job* 5. 26. *Thou shalt come to thy grave in a full age like as a shock of corn cometh in, in his season.* The Husbandman brings not his Corn into his Barn till it be full

ripe, no more will God take his Children out of this world, till they are fit for another world, he will not tranſplant them from earth, till they are fit, till they are prepared for Heaven. It is with Chriſtians as it is with the fruits of the earth, ſome are ripe ſooner, ſome later; but as we, ſo God will gather none till they are ripe for glory: Some ſouls like ſome fruits, are ripe betimes, other Chriſtians, like other fruits, are a longer time ripening, and ſo God gathers his fruit in as they ripen, ſome ſooner, ſome later, but none till they are, (in a meaſure) ripe for Heaven. And why then ſhould Chriſtians be unwilling to die, ſeeing they ſhall not die, till they are prepared to die? I do not ſay they ſhall not die till they think they are fit to die, or till they ſay they are prepared to die, for they may be graciouſly prepared, and ſweetly fitted to die, and yet may judge otherwiſe, by reaſon of Satans ſleights, or ſome Spiritual diſtemper that may hang upon them, or from a natural

fear

fear of Death, & some great unwillingness to die; but they shall not die till they are either actual, or habitually prepared to die, till they are ripe for glory; and therefore be not, O be not Christians, unwilling to die. But in the

Seventh place, When a Righteous man dies, he shall leave a sweet savour behind him, his name shall live, when he is dead; Are not the names of the Patriarchs, Prophets, Apostles, Martyrs, and other Saints, a sweet savour to this very day? We know there is no sweet savour, to that they have left behind them, *Psal.* 112.6. *The Righteous shall be had in everlasting remembrance*, Prov. 10.7. *The memory of the just is blessed.* The Septuagint thus translates it, the memory of the Just is with Praises; many are the Praises that wait on the Name of the Just, when their bodies are in the dust; no scent so sweet as that which the Just man leaves behind him, *Eccles.* 7. 1. *A good Name is better then pre-* Heb. 11.

cious

The initial letter ט of the Hebrew word *Tob*, that is for good here, is bigger then ordinary, to shew the exceeding excellency of a good Name.

cious Oyntment; he doth not say, great name, a name arising from outward greatness, but a good name, a name arising from inward goodness, and manifested by outward Holiness; that's the name that is better then precious oyntment; oyntment only reaches the Nostrils, but a good Name reaches to the chearing and the warming of the heart. The *Chaldee* reads this verse thus (*Melius est nomen bonum quod comparabunt justi in hoc sæculo, quam unguentum unctionis, quod fuerit inunctum super capita Regum & Sacerdotum*); Better is the good name which the Just shall obtain in this world, than the oyntment of anointing, which was poured upon the heads of the Kings and Priests: though a Believer may not leave great sums of money behind him, nor yet thousands, nor hundreds a year behind him, yet he shall leave a good Name behind him, which answers to all, nay, which out-weighs all the riches, gallantry, and glory of this world. That Heathen hit right who said,

(*Ego*

Ego ſi bonam famam ſrevabo, ſat diues ero. If I may but keep a good Name, I have wealth enough; it is a greater mercy to leave a good Name behind us, then to leave the riches of a Kingdom, yea, of a world behind us. But in the Plautus.

Eighteenth place, Death is nothing but the believers in-let into glory; Death is the gate of life, it is the way to Paradiſe; it is the Mid-wife to bring Eternity to bed. When *Jacob* ſaw the Chariots that were to bring him to *Joſeph*, his ſpirit revived: Ah Chriſtian, Death is the Chariot that will bring thee not only to a ſight of *Jacob* and *Joſeph*, but alſo to a bleſſed ſight of God, Chriſt, Angels, and the Spirits of Juſt men made perfect; here we meet with many in-lets to ſin, to ſorrow, to affliction, to temptation; but Death of all in-lets is the moſt happy in-let, it lets the ſoul into a full fruition of God, to the perfection of grace, and to the heights of glory; and why then ſhould a gracious ſoul be unwilling to die? But Gen. 45. 27. Heb. 12. 23, 24.

I muſt haſten to a cloſe; therefore in the

Ninteenth place, Was Jeſus Chriſt ſo willing to leave Heaven, his Fathers boſome, his Crown, his dignity, his glory, his Royal attendance, to come into this world, to ſuffer the ſaddeſt. and the heavieſt things that ever was thought of, that ever was heard of, for thy ſins, for thy ſake? and wilt thou be unwilling to die, and go to him, who hath ſuffered ſo much, who hath paid ſo much, who hath prepared ſo much for thee? Ah Chriſtian! Chriſtian! why doſt thou not rather reaſon thus with thy own ſoul; Did Chriſt die for me, that I might live with him? I will not therefore deſire to live long from him; all men go willingly to ſee him whom they love, and ſhall I be unwilling to die, that I may ſee him whom my ſoul loves? O! I will not, O! I dare not, O! I may not; others venture through many dangers, and many deaths, to ſee their friends and relations, and why then ſhouldeſt

One of the Fathers longed to die, that he might ſee that head that was crowned with Thorns

deſt not thou, O Chriſtian, be willing to venture through death, to the Lord of life, to him that is thy Crown, thy comfort, thy head, thy Husband, thy Heaven, thy All, &c. But in the

Twentieth and laſt place, conſider, O Believer, that thou alwayes ſtandeſt before God in the Righteouſneſs of Jeſus Chriſt, who is called the Lord our Righteouſneſs, and who of God is made unto thee Wiſdom, Righteouſneſs, Sanctification, and Redemption; whilſt thou liveſt thou ſtandeſt before God, not in the Righteouſneſs of thy duties, nor in thy gracious diſpoſitions which are but weak, and imperfect; but in the pure, perfect, matchleſs, and ſpotleſs Righteouſneſs of Jeſus Chriſt. And when thou dieſt, thou appeareſt before God in the ſame glorious Righteouſneſs; ſo that thou mayeſt appear before Gods unſpotted Juſtice and Holineſs, with the greateſt boldneſs and comfort that is imaginable, upon the account of that Righteouſneſs with which thou art

Jer. 23. 6. 1 Cor. 1. 30

art cloathed, *Pſal.* 45. 13 *The Kings daughter is all glorious within* (there is her inward glory, Grace makes the ſoul glorious within) *her cloathing is of wrought gold*; Some read it purpled work, or cloſures of gold enameled with gold; ſuch as precious ſtones were ſet in, which were exceeding ſplendid and glorious, & which ſhadowed forth the glorious Righteouſneſs of our Lord Jeſus. This cloathing of wrought gold is the glorious Righteouſneſs of our Lord Jeſus; now in life and in death, the Believer ſtands before God in the glorious golden Robes of Chriſt Righteouſneſs; and hence it is, that Believers are ſaid to be all fair, and without ſpot, and to be without ſpot or wrinkle, and to be compleat in Chriſt; and to be without fault before the Throne of God; and why then ſhould a Believer be unwilling to die, and appear before God; by reaſon of this cloathing of wrought gold, you ſtand ſpotleſs, blameleſs, and faultleſs before God; this golden cloathing, this glo-

Exod. 28. 11, 14, c. 39. 1, 2, 3, 4, 5; &c

Cant. 4. 7. Eph. 5. 27 Col. 2. 10. Rev. 14. 4, 5.

rious

rious Righteouſneſs of Chriſt, is as truly and really the believers, and as fully and compleatly the believers, as if it were his very own. Ah no cloathing to this. The coſtly cloke (of *Alciſthenes*) which *Dyonyſius* ſold to the *Carthaginians* for a hundred Talents, was indeed a mean and beggerly ragg to this embroidered Mantle that Chriſt puts upon all believers. And therefore a Chriſtian, both living and dying ſhould ſay with the Pſalmiſt, *I will make mention of thy Righteouſneſs, of thy Righteouſneſs only.* Let them be afraid to dye, let them be unwilling to dye, who muſt appear before God in their ſins, and in their own Righteouſneſs, which at beſt is but as filthy raggs; but as for thee, O Chriſtian! who ſhalt always appear before God in cloathing of wrought gold, be not thou afraid of death, be not thou unwilling to dye, but rather deſire it, rather long for it; becauſe thou art cloathed with ſuch Righteouſneſs, as will bear thee up ſweetly in it, as will carry thee bravely

Pſa. 7. 15. 16. 19.

Iſa. 4. 6.

1 Cor. 15. 55, 56, 57.

bravely through it, and as will make thee triumph over it. Christs Righteousness is a Christians white Raiment, in which he stands pure before God, Rev. 19. 7, 8. *Let us be glad and rejoyce, & give glory to him: for the Marriage of the Lamb is come, and his wife hath made her self ready. And to her was granted, that she should be arrayed in fine linnen, clean and white, for the Linnen is the righteousnesse of Saints.* By the fine, clean, white Linnen which is here called the Righteousness, or (as the Greek hath it, the Righteousnesses) of Saints, most understand the glorious Righteousness of Christs Righteousness, is an Hebraism; noting that most perfect absolute Righteousness which we have in Christ; white is a natural colour, it is a colour of Purity, Ornament and Honour; it was the habit in times past of Nobles, saith *Drusius*, and others. Now in this pure, clean, white Linnen, all the Saints are cloathed, and so presented to God by Jesus Christ, and why then should they be un-

Re. 3. 18

Δικαιώματα, i.e. say some, Imputed and imparted righteousnesses.

will-

willing to die? Here is not a ſpeck, not a ſpot, to be found upon this white Linnen, which is the Righteouſneſs of Saints, which ſhould make Saints rather to purſue after death, then to flie from it, or to be unwilling to welcome it when it comes.

I am not ignorant that this unwillingneſs to die most usually ſprings from thoſe low and dark apprehenſions men have of God, and from weakneſs of faith, and from coldneſs of love, and from laying the Creatures too near our hearts, and from our little communion with God, and our rare taking of turns in Paradiſe, and from our not treaſuring up a ſtock of Promiſes, and a ſtock of Experiences, &c. I have alſo conſidered what a diſhonour to God, a reproach to Chriſt, a grief to the Spirit, a ſcandal to religion, a blot to profeſſion, a miſchief to ſinners, and a wrong to Saints it is, for Chriſtians to be unwilling to die, or to be afraid of death, which hath occaſioned me

The ſpring from whence Chriſtians unwillingneſs to die flows.

The ſad effects of Chriſtians unwillingneſs to die.

to

to muster up these twenty consi-
rations, to work you to be will
to dye, and if these will not prev
with you, I profess I do not know
what will.

Object. *I would be willing to dy*
if I had but assurance; but that is th
Jewel I want, and therefore I am un-
willing to dye.

First, I answer, It may be thou
hast assurance, though not such
measure of assurance, such a pleto-
phory or full assurance, as thou de-
firest: a perfect, compleat, absolute
and full assurance is very desirable
on earth, but I think few attain
to it till they come to Heaven; this
sparkling Diamond God hangs in
few Saints bosomes till they come
to glory. But

Secondly, I Answer, the least
grace if true, is sufficient to Salva-
tion, and therefore the sense of the
Mat. 5. 3. least grace, or of the least measure
10. of grace, should be sufficient to assu-
rance o Salvation. But

Thirdly, the time of death is one
of the most usual seasons wherein
God

God gives his children the ſweeteſt and fulleſt aſſurance of his love, of their intereſt in him, and of their right to glory; when there was but a ſtep, a ſtride between *Stephen* and death, then he ſaw Heaven open, and Chriſt ſtanding at the right hand of his Father. Acts 7. 55 to the end

Mr. *Glover*, though he had been long under clouds, and much darkneſs, yet when he came near the fire, he cried out to his friend, Oh *Auſtin, Auſtin*, he is come, he is come, meaning the Lord, in the ſweet and glorious diſcoveries of his love and favour to him, and ſo he died, with a heart full of joy and aſſurance.

Mr. *Frogmorton*, a precious godly Miniſter, lived thirty ſeven years without aſſurance (after the Lord had wrought ſavingly upon him) and then dyed at Maſter *Dods*, having aſſurance but an hour before he died.

I could here give you divers examples of a later date, of many precious Chriſtians who have lived long with God many years, and have

have been much in seeking of assurance; and the Lord hath held them off till a few years before their death, and then he hath filled their souls so full of the sense of his love and the assurance of their everlasting welfare, that they have died under the power of their joyes. Assurance is a free gift of God, & God loves to give his gifts to his Children when they may most chear them and be of greatest use and service to them, and when is that, but at the day of death? and therefore Christians should not be unwilling to die for want of assurance, because that is a special season wherein God usually gives assurance to his children. But

Fourthly, and Lastly, Thou mayest die, and go to Heaven without assurance, this truth, with several others of the like import, that may further satisfie such as are unwilling to die, I have made good in that Treatise of mine called *Heaven on Earth*, and to that I refer the Reader for further satisfaction, if

with

what is said do not satisfie; The next inference then that I shall make, and so hasten to a close, is this:

If the best things are reserved for believers till last, then let not Christians mourn immoderately; Oh! be not over-much afflicted, and grieved for the death of Husband, Wife, Child, Sister, Friend, who dies in the Lord, for they are but gone to take possession of those great and glorious things that are reserved in Heaven for them. This deceased Saint is now gone to her home, to her Heaven, to her God that hath loved her, to her Christ that hath died for her, and to her Crown that was prepared for her. *Abraham* mourned moderately for his dear deceased *Sarah*, as is imported by a small *caph* in that Hebrew word, that signifies to weep; and that, not because she was old and over-worn (as some *Rabbins* say) but because death to her was but an in-let into glory, death did but bring her to a happy fruition of all

Inference. 1 Thes. 4. 13,14.

Gen. 23, 2.

all thoſe glorious t ings, t'at God had laid up for them that love him. Death that ſeems to diſpoſſeſs a Chriſtian of all, puts him into a poſſeſſion of all, o all joyes, of all com orts, of all delights, of all contents, of all happineſs, of all bleſſedneſs; and why then ſhould our ſorrow, our tears, over-flow the b nks of moderation? Sorrow is good for nothing but for ſin; now that the child is dead, wherefore ſhould I faſt or weep, ſaid *David*? Grief preceding evil, if it be uſed for a remedy, cannot be too much; but that which follows an evil paſt remedy, cannot be little.

Ezek. 24. 15, 16, 17. John 19. 25, 26, 27

When *Ezekiel* loſt (his Wife) the delight of his eyes, he muſt not weep. When *Mary* the Mother of Jeſus ſtood by the Croſs of her only dear Son, ſhe wept not, as *Ambroſe* notes. We may ſay of our deceaſed friend, as the Jews of their Father *Jacob*, (*non eſt mortuus*) he is not dead; or as our Saviour of *Lazarus*, *he is not dead but ſleepeth*; and the Maid, *why trouble you your ſelves? they*

John 11. 11.

are

are not dead but ſleep. To die, in the Prophet *Iſaiahs* phraſe, is but to lie down in our beds. So *Aſa* the King's Coffin is called a Bed. And when thy days ſhall be fulfilled, ſaith *Nathan* to *David*, and thou ſhalt ſleep with thy Fathers, or as the Original hath it, and thou ſhalt lie down with thy Father. Death is nothing but a ſleeping with our Fathers, or a lying down in the bed with our Fathers and Friends, who have layn down before us; And therefore, when a Friend, a Wife, a Child dies, and leaves this world, we are to bid them but good night (as the primitive Chriſtians uſed to do) in ſure and certain hope to meet them in the morning of the Reſurrection

Iſa. 43. 17. ch. 57. 2 2 Chron. 16. 14. 2 Sam 7.

The Ancients were wont to call the days of their death, *Natalitia*, not dying days, but birth-days. It hath been the cuſtom, ſaith *Haymo*, when a Child of God departed this life, to call it not the day of his death, but the day of his Nativity. The Jews to this day ſtick not to call their *Golgothaes Batta Cajim*, the

houſes or places of the living.

The Jews ancient cuſtom was by the way as they went with their Corpſe, to pluck up every one the Graſs, as who ſhould ſay, they were not ſorry for the death of their friends and relations, as men without hope, for they were but cropt off, and ſhould ſpring up again in due ſeaſon. Ah Friends! If you will needs mourn then mourn for your ſelves, mourn for your ſins, mourn for the barrenneſs and baſeneſs of your own hearts, but do not mourn at leaſt exceſſively, for the death of any Chriſtian friend, or relation; ſeeing that death gives them a quiet and full poſſeſſion of all that glory and happineſs that is reſerved in Heaven for them.

The Perſian Kings would have no mourning, or mourning Apparel worn in their Preſence.

The next uſe is cauſe of comfort and conſolation to all the people of God. If it be ſo, that the beſt things are reſerved for Believers, till they come to Heaven, then this may ſerve to comfort the people of God; and that

Firſt, againſt their poor, low and mean

mean condition in this world. Ah poor Christians, what though you have little in hand, yet you have much in hope; though you have little in possession, yet you have much in reversion; he that hath but little present possession, yet if hath a fair estate in reversion, he comforts himself, & solaces his spirit in the thoughts of it, that there will come a day when he shall live like a man, when he shall live bravely and sweetly, and this makes him sing care and sorro w away; why Christians, do you do so? you have a fine, a fair estate in reversion, though you have but a little in possession, and therfore bear up bravely, and live comfortably.

Jam. 2. 5. 2 Tim. 4. Psal. 16. 6

Christ who was the Heir of all, yet he lived poor, and died poor; As he was born in another mans house, so he was buried in another mans Tomb; when Christ died, he made no Will, he had no Crown-lands, only his Coat was left, & that the Souldiers parted among them. If thy outward condi-

Mat. 8. 70.

tion be comfortable to his, there is no reaſon why thou ſhouldſt be diſcouraged, for thou haſt a rich and Royal revenue, that will ſhortly come into thy hand, and then thou ſhalt never know what poverty & penury means more: And for thy comfort, know, that though men may for thy poverty deſpiſe thee, yet the Lord doth highly prize thee. It was a good ſaying of *Baſil*, (*Placet ſibi Deus abſtruſam in deſpecto corpore margaritam conſpicatus*) God pleaſeth himſelf, beholding a hidden Pearl in a deſpiſed and diſreſpected body. The truth is Chriſtians, if there were any real happineſs in the things of this life, you ſhould have them; but it is not in all the wealth and glory of this World to make up a happineſs to you; and therefore as the enjoyment of them ſhould not ſwell the rich, ſo the want of them ſhould not trouble the poor; the Angels (and Saints departed) in Heaven are happy, and yet they have neither ſilver nor gold; they are bleſſed, and yet they have none

Baſil Seluratione 15.

of the gay things of this life; they have none of the gallantry and glory of this world; you have now your worſt, your beſt days are to come. it will not be long before you ſhall have your portion in hand therefore live ſweetly, and walk comfortably up and down this world. But

Secondly, if the beſt things are reſerved for Believers, t'll they come to Heaven; then this may ſerve to comfort them againſt all outward abaſements from the malignant world; what though you are counted as the ſcum, the dirt, the filth, the ſcraping, the off-ſcouring of the world; by men that know not, that ſee not, that believe not what great and glorious things are reſerved in Heaven for you? yet at laſt you ſhall be advanced to that dignity, and be made Partakers of that felicity and glory, which ſhall work amazement and aſtoniſhment in thoſe that now deſpiſe you, and vilifie you; thoſe that now count you the troublers of their *Iſrael*, ſhall be troubled

No man is able to bear ſo much contempt as Chriſt bears daily, ſaith *Luther*.

troubled with a witness, when they shall see you with Crowns upon your heads, and the Royal Robes of glory upon your backs, and two-edged swords in your hands, to execute the vengeance written. *Men* that know their future greatness, are not troubled at reproaches, they think themselves above reproaches, they can divinely scorn scorns, and contemn contempts. Ah Christians! how can you seriously consider of your future greatness, happiness, and glory, and not bear up sweetly and comfortably against all the contempt that you may meet with in this world?

Psal. 149. 4, 5, 6, 7, 8, 9.

And thus I have done with this subject, which of one Sermon is multiplied into several, by a good hand of Heaven upon me; I shall follow this poor Piece with my weak prayers; that it may be a mercy to Hearers, Readers, and Writer.

FINIS.

AN ELEGY

Upon the Death of Mrs. *Mary Blake* the Wife of *Mr. Nicholas Blake* of *London*, Merchant.

WHere Vertue, seated in the heart,
Shining forth in suiting acts of life;
Oh, what delight doth it impart
To pious Minds! Experience rife
Of thee we have, as otherwise,
So in this godly womans guise.

Her sweet endowments, pregnant Wit,
And Holy Graces from above,
How made they Her an Object fit,
No less for wonder, then for love! (green
Such precious fruit, so ripe, though
In so few years, is seldom seen.

They who enjoy'd the sight and sense
Of her dear Converse, to her close,
Oh, what contentment did from thence
To them arise! chiefly to those,
Who nearest to her did relate
In Blood, in Grace, or married (state?

Parents dear comfort, husbands glory,
Kindreds honor, Friendships praise,
To after-times a fair-writ story,
For a Pattern to their ways:
All these in her meet, as one
That suited All, and failed None.

Thus while we her enjoy'd she was
A precious Cordial to us all;
But now, being taken hence, Alas!
From Joyes, unto Laments we fall.
Thus sith her loss to all extends.
Sorrow doth seize on all her friends

It doth indeed, nor do we find
That God Almighty doth dislike
Good Natures working in this kind,
When Us in Ours thus he doth strike.
Their death-beds, while in this sad (trim
We may besprinkle, but not make (swim
Tears from our Eyes like precious dew
As from a Limbeck may drop out,
Not flow, as usually we view,
Like common water from a spout.
Why should they? sith to our relief
We have cause, no less of joy, then (grief?

The

This friend of ours for whom we weep,
Is safely come unto the shore;
She is not dead but fall'n asleep,
And only gone to bed before.
And we, when ended is our pain.
Shall sleep with her, & wake again.

Mean season, as for her we know,
Where, & with whom, & how she dwels
In heaven with Christ, & Myriads (mo
Whose Presence all delights excels;
And there she sings with high desire
Her Hallelujahs in full Quire.

All this she studied here, but never
Could fully tell what it should be,
Till God did Soul from Body sever,
And took it up these joys to see;
There let her rest until we meet,
Each other in that place to greet.

THE

TABLE

OF THE

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Books printed for and are to be Sold by *John Hancock*, at the Sign of the three Bibles in Popes Head Alley in *Cornhil*.

TWelve Books lately publiſhed by Mr. *Tho. Brooks*, late Preacher of the Goſpel at *Margarets New-Fiſh-ſtreet*.

1. Precious Remedies againſt Satans Devices, or Salve for Believers and Unbelievers Sores; being a Companion for thoſe that are in Chriſt or out of Chriſt.

2 Heaven on Earth; Or a ſerious Diſcourſe touching a Well-Grounded Aſſurance of Mans Everlaſting Happineſs.

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John Hancock.